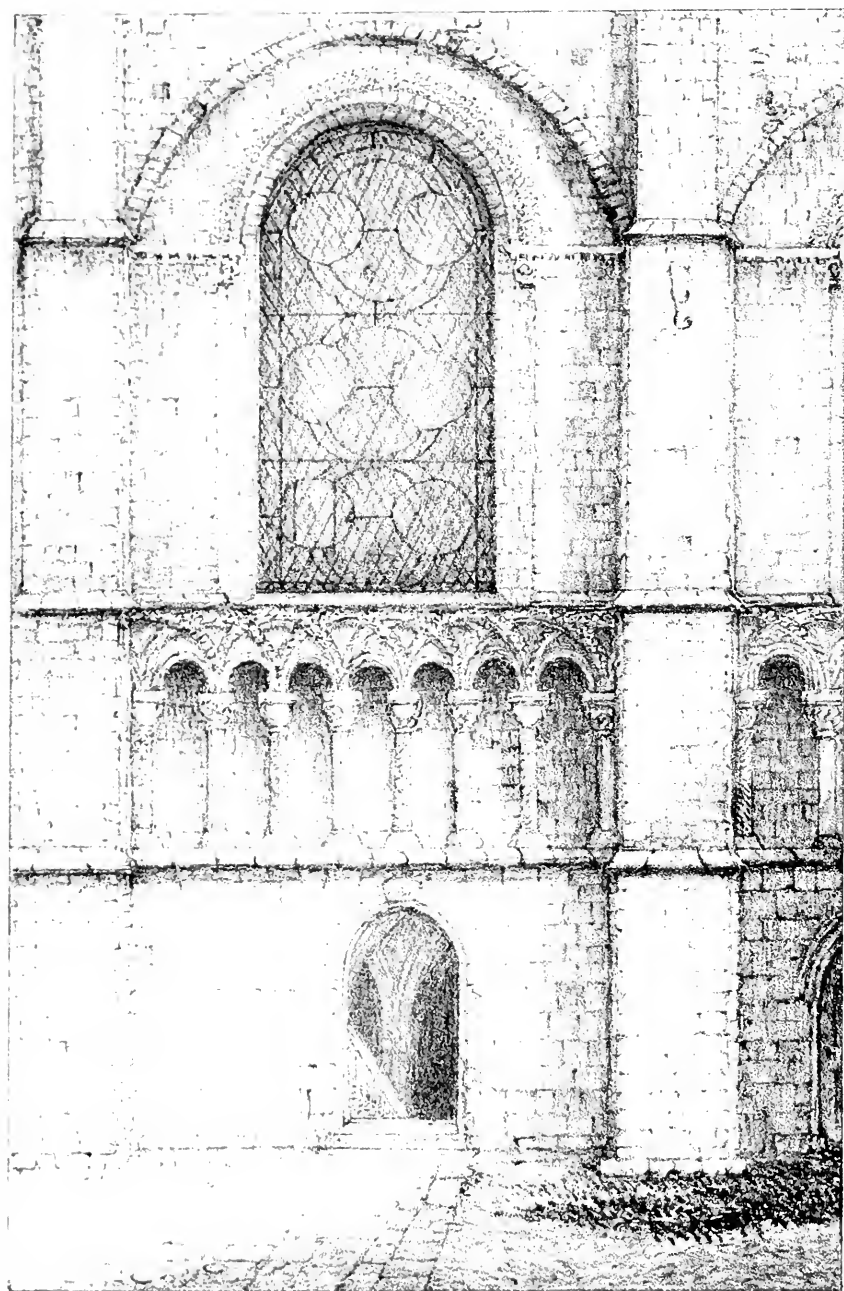


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Burn, John Southerden, 1798-
1870.
The history of the French,
Walloon, Dutch and other



The History
OF THE
FRENCH, WALLOON, DUTCH,
AND OTHER
FOREIGN PROTESTANT REFUGEES
SETTLED IN ENGLAND,

from the Reign of Henry VIII. to the Revocation of the Edict of Nantes:

WITH
NOTICES OF THEIR TRADE AND COMMERCE,
COPIOUS EXTRACTS FROM THE REGISTERS,
LISTS OF THE EARLY SETTLERS, MINISTERS, &c., &c.

AND
An Appendix,
CONTAINING COPIES OF THE CHARTER OF EDWARD VI., &c.

BY JOHN SOUTHERDEN BURN,

AUTHOR OF THE HISTORY OF PARISH REGISTERS.—THE HISTORY OF
THE FLEET REGISTERS, &c., &c.



SEAL OF THE FRENCH CHURCH AT NORWICH.

LONDON:
LONGMAN, BROWN, GREEN, AND LONGMANS.

MDCCCXLVI.

BLACKET, PRINTER, NEWBURY.

By the same Author.

THE HISTORY OF PARISH REGISTERS IN ENGLAND.

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PREFACE.

“A Frenchman, a Briton, a Dane, and a Saxon, make an Englishman.” There is more truth in this saying than may be easily credited. We may pass over our Saxon and Norman connexions, and the unwelcome visits of our Danish neighbours, but we shall certainly find that the settlement here of the Refugees in the reigns of Elizabeth and James the II., will bear out this old adage, so far as it asserts the admixture of French blood in our veins ; for it is surprising how many English families have descended from, or have been connected by marriage with, the French Refugees.

The industry, talent, and wealth introduced into England by the French and other Refugees in the sixteenth century, very considerably revived and improved the commerce of the cities of Canterbury and Norwich, and established there and in other provincial towns, many new trades and manufactures creating novel employments for capital. The Canterbury silks became of great estimation, the Norwich stuffs were famed all over Europe, and the Yarmouth herrings were superior to all others. While Queen Elizabeth, therefore, was affording an asylum for the poor Protestants who fled from the cruelties of the Duke D’Alva and from the massacre of St. Bartholomew’s, she was improving her commerce, increasing the population,

and introducing into the Realm those sources of industry, talent, and wealth, which even to the present day, constitute much of its prosperity, honour, and happiness.

Upon the settlement of these Refugees in our towns, they appear soon to have obtained the goodwill of the Townspeople, and the use of a church or building for their religious service, when they petitioned the privy council for protection. They employed many of the English poor, and expended large sums in articles of subsistence, always supporting their own poor, (who frequently inhabited houses which would otherwise have been untenanted, or occupied by persons chargeable on the poor rates.)

The Author's appointment, a few years since, as Secretary to her Majesty's Commission for collecting non-parochial registers of baptisms, marriages, and burials, placed the records of most of the Refugee congregations in his custody. The facilities thereby afforded, induced him to attempt some short account of the settlement of these foreigners in England.

Some of the chapters might have comprised an account of the religious matters and the controversies which have occasionally agitated their respective congregations, but to have noticed those and many other topics, would have extended the volume (already larger than expected,) much beyond the original intention, and have required a sacrifice of time, which the Author's professional engagements, would not admit.

Copthall Court,
3rd December, 1845.

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CHAPTER I.

For a long time prior to the 16th century there had been many foreigners settled in England, carrying on mercantile operations with Antwerp, Venice, and various other European states. The principal object, however, of this and the following chapter is to notice the two large influxes of foreigners occasioned, about the middle of the 16th century by the cruelty of the Spaniards in the Netherlands, and by the Massacre of St. Bartholomew ; and about the latter end of the 17th century by the revocation of the Edict of Nantes.

Edw. I. granted a charter, or declaration of protection and privileges, to foreign merchants, and also determined the customs or duties which these merchants were in return to pay on merchandize imported and exported. He promised them protection, allowed them a jury on trials, consisting half of natives and half of foreigners, and appointed them a Justiciary in London. He imposed on them a duty of 2s. on each tun of wine imported, over and above the old duty, and 40 pence on each sack of wool exported, besides half a mark, the old duty. But notwithstanding this seeming attention to foreign merchants, the King did not free them from the cruel hardship of making one answerable for the *debts*, and even for the *crimes*, of another that came from the same country.

By the 1st. Ric. III, cap. 9, it appears there were great numbers of merchants, strangers of the nation of Italy, as Venetians, Genoese, Florentines, Apulians, Sicilians, Luccaners, Cateloins, &c. and by that act they were subjected to various restraints in trade.

In 1540 an Act was passed concerning strangers, with the following preamble:—

“The King our most dread Sovereign Lord, calling unto his blessed remembrance the infinite number of strangers and aliens of foreign countries and nations which daily do increase and multiply, &c.”

It then recites the various Acts past relating thereto and makes further enactments. And in 1546, the King granted a License to Stratta Cavalcanti and Guido Cavalcanti his brother, Florentine merchants, to import all manner of jewellery, &c., &c.

“Fringes, Parsamentys, and all other new Gentilleses, for the pleasure of us, of our dearest Wife the Queen, our Nobles, Gentlemen and others.”—*Rymer, vol. 15, page 105.*

Strype in his Memorials of the year 1547, says—“Now I conjecture, were the beginnings of the foreigners’ church planted at Canterbury by the countenance and influence of Archbishop Cranmer.” One or two learned foreigners were in this city under the Archbishop’s auspices—one of these, was John Utenhovius, a person of honourable rank and quality, afterwards elder and assistant to John a Lasco’s church in London—others were Valerandus Pollanus, and Franciscus, and the year after Bucer was here.

About this time also it was, that “one day when Latimer was preaching before the young King Edward VI. he spoke to him of a distinguished Theologian, who had begun to preach to the foreign Protestants assembled in London, the truths of the gospel: his name was Jean a Lasco. ‘I could wish,’ said Latimer, ‘that we could collect together such valuable persons in this kingdom, it would be the means of ensuring its prosperity.’ ‘He who receives you,’ said our Saviour, ‘receives me.’ Some time after, the King granted a Charter “to all the foreign Protestants,” as will presently be noticed.

“In the year 1549, the persecution in France grew very warm, which was partly occasioned upon the inauguration of King Henry II, and his entrance into Paris for that purpose. For the burning of martyrs in several streets of the city, where and when the King was to pass by, made a barbarous part of the solemnity. In this year, many French Protestants who had been imprisoned for religion in their own country, were either banished, or secretly made their escape into this kingdom. These applied to some French ministers, entertained as it seems in the family of Archbishop Cranmer, with Bucer, Peter Martyr, and others, which ministers delivered the condition of these poor men to the Archbishop.”*

In the year 1555, King Edward VI. granted to the foreign Protestants, a Charter for the exercise of their religion, and granted to them the church of the Augustine Friars, appointing John a Lasco to be their superintendent, and Gualterus Delcœnus, Martinus Flandrus, Franciscus Riverius, and Richardus Gallus the first ministers. The Charter will be found in the appendix, and a detailed account of John a Lasco will be found in the chapter relating to the London Dutch Church.

The Refugees experienced some reverses during the reign of Queen Mary, but were greatly protected and encouraged by Elizabeth, who in 1560, wrote a letter to the Church, in

* Peter Martyr was invited over in the King's name by Cranmer, and had a pension of forty marks a year, as had Ochinus, who was made a Canon of Canterbury, with a dispensation of residence. Fagius was Hebrew Professor at Cambridge, and had a pension of £100. Peter Martyr had the Divinity Chair at Oxford, and Bucer that of Cambridge, with a salary of £100. *Rapin*, 2, p. 11, n. In King Edward's Diary in his own hand writing, which is preserved in the British Museum, is the following notice of Bucer's death. (1551), “February 28th; the lerned man Bucerus died at Cambridge, who was tow daies after buried in Saint Maries Church at Cambridge, al the hole Universitie al the hole towne bringing him to the grave to the nombre 3000 persons; also, there was an oracion of Mr. Haddon made verie eloquently at his death, and a sermon of —, after that, Mr Redman made a thirde sermon, which three sermons made the people wonderfally to lament his death. Last of al, all the lerned men of the Universitie made their epitaphes in his praise, laicng them on his grave.”

which she said, "We are not ignorant that the ceremonies, &c., have been different in the various Churches since the birth of Christianity—in some, the congregation prayed standing, in others, kneeling,—it is nevertheless the same religion, provided their prayers are addressed to the same God. We do not despise *your* service, and we do not constrain you to adopt *ours*. We approve of your ceremonies, inasmuch as they accord best with the countries whence you come."

The great influx, however, of foreigners was in the year 1567, when "upon the report of the Duke D'Alva coming into the Netherlands with 10,000 veteran soldiers, the trading people of the town and country withdrew from the provinces in such vast numbers, that the Duchess of Parma, the Governess, wrote to Philip II., that in a few days above 100,000 men had left the country with their money and goods, and that more were following every day." These trading people called Walloons,* fled in great numbers to England, and settled at Canterbury, Norwich, Southampton, Sandwich, Colchester, Maidstone, and other towns, introducing the Manufactures of Woollen, Linen, and Silk Weavers, Dyers, Cloth-dressers, Silk Throwsters, &c., and teaching the English to make Bayes, Sayes, and other light Stuffs. In like manner, about the year 1360, the Belgians and Flemings (driven from home by frequent inundations), had taught the English the art of making woollen cloths,† of which they were before ignorant,

* Walloons, were the inhabitants of a considerable part of the French and Austrian low countries, viz.: those of Artois, Hainault, Namur, Luxemburg, and part of Flanders, and Brabant. The language of the Walloons, is the ancient unadulterated Gaulish.—*Chambers's Encyclopædia*.

The trade of Norwich was increased to that extent on this occasion, that the sale of Norwich stuffs alone, amounted to £100,000. a year, besides the stocking manufacture which was also very extensive. So much has the Government thought this trade worth protecting, that there are no less than fourteen statutes, besides many writs, proclamations, and ordinances established to guard it.

† Fuller in his Church History, gives an account of the arrival of the Dutch

being till then only skilled in husbandry, sheep-keeping, and war; for the Belgians and Flemings then supplied the whole world with cloth.”*

With reference to this period, Strype observes in his Annals:

“The Protestants were now [1568] miserably harassed in France by their unnatural King—edicts for the free exercise of their religion broken, their ministers banished, and much blood spilt; and those in the Netherlands persecuted intolerably by the Duke D’Alva, that breathed out nothing but blood and slaughter. Great numbers of them therefore from all parts, daily fled over hither into the Queen’s dominions; the Pope took upon him in his bull, to charge the Queen, for these poor strangers, in these slanderous words, viz.: “That all such as were the worst of the people resorted hither, and were by her received into safe protection.”

In this year, all provisions were at a low price, although a dearth had been expected. The Bishop of Norwich, in his correspondence with the Divines of Helvetia, adds, that he

in the Reign of Edw. III., by whom they were encouraged to settle in this country, where they established the following Manufactures:—

At Norwich Fustians	In Westmoreland .. Kendal Cloth
Sudbury Baizes	Lancashire Manchester Cotton
Colchester .. Sayes and Serges	Yorkshire .. Halifax Cloths
Kent .. Kentish Broad Cloths	Somerset .. Taunton Serges
Devonshire Kerseys	Hants
Gloucestershire } .. Cloths	Berks } .. Cloth
Worcestershire }	Sussex }
Wales Welch Friezes	

“This new generation of Dutch were now sprinkled every where, though generally (where left to their own choice), they preferred a maritime habitation.”—*Fuller’s Church History*, p. 110.

The Flemings taught the manufacturing of our Wool into Broad-cloth, Rashes, Flannel, and Perpetuanas, by which our lands were advanced from 10 and 12 to 20 and 22 years purchase, and the interest of money fallen from 10 to 6 and 5 per cent. On the 12th June, 1606, James I. was made free of the Clothier’s Company.

* Meterani. Hist. Belg. Liij. quoted in Macpherson’s Annals of Commerce vol. ii. p. 144.

and others were persuaded, that this blessing from God happened by reason of the godly exiles, who were here kindly harboured.*

The success of these strangers gave great offence both in London and the provincial towns in which they settled. The retail tradesmen charging them with retailing as well as manu-

* In this year, there was granted to certain foreigners in England, a freedom from arrest, by reason of the seizure of their property by the Duke D'Alva in the Netherlands; accordingly, lists of the names of the members of the foreign churches planted in London, were sent to the Court and to the Bishop of London. Strype's Grindall has a list of the Dutch, (Appx. p. 52,) and see the Lansdown MSS. vol. x. No. 62.

Strype says England was called "Christi Asylum, or Sanctuary for Christ."

Between 1560 and 1569, there were several searches in London for strangers, and every ward in London sent a return of the different foreigners in their wards, their trades and occupations, how long they had been come over, and to what churches they resorted.

The articles of enquiry are in the Lansdown MSS. vol. x. No. 46, and the third enquiry is "Whether they be setters forward, or favorers of anie naughtie religion or sect?"

1567. The Bishop of London's "certificate of the numbers of all manner of straungers within the severall wardes and parishes of the saide citie, as followeth, viz.:" the number of "Venetians 10—Italians 128—Frenche 512—Duche 2993—Portingalls 23—Skottes 36—Blackmors 2—Spaniards 54—Gretians 2—" making 3760 to be the "sum total of all the straungers aforesaide." To this account is added a list of those in the out-parishes, where they amount to 1091, of which 303 were in the precincts of St. Martin le Grand, 266 in St. Katherine, and 175 in St. Martin's in the Fields.—(*Burleigh's State Papers*, by Haynes, p. 455.) Of the above numbers (making together 4851), 3838 were Flemings; the names and particulars of these foreigners may be seen in the Lansdown MSS. vol. x. No. 5, where they are noticed thus:

Derick Peterson, Cobler, and Anne his wife, borne in Dutch-laude, cormorant in London xxv. yeares, and have ij sonnes and j daughter borne in England.

Garrett Unkle, Hat Maker, and Elyn his wiffe a Dutchwoman, of contynuaunce xxij yeares.

Jeremino Jerlito, a Preacher of contynuaunce ij yeares.

Jacolyne le Frenche, girle kept of alms.

The return in 1568, states the houses "pestered with the greatest numbers of them," and comprizes

Master John Thomas, Doctor of Lawe, Douchman.

facturing their goods, and employing themselves as tailors, shoemakers, &c., to the detriment of the English artizan. Among the papers at the Dutch Church, is a list of the strangers in London, who were so interfered with about 1568.

Hubert Doylley, a Caster of Pryntinge Lres.

James de la Forest, a Setter of Lres.

John, from the Hedge, Tailor, a Doucheman.

Lawrence Bourguinous, Minister of the Household of Cardinal Castilion.

James Marchvilions, Minister.

The French Cardinal lying in Hans Hunter's house, hath to the number of forty servants.

In 1581, a representation was made, probably to the Privy Council, or to the Bishop, of certain strangers in various parishes who did not go to Church; amongst these are Horacio Pallavicino, Evangelisto Constantien, Acerbo Velutelli, Gyles Pavelopelo, "Sir John Peter Knt and the Ladie his wief cometh not to church, but saieth he hereth service att the côte," Domingo Cussilari, Domingo de Camilo, Vincencius Faliolio, and Marcus Grado, Glassmakers, (Lansd. MSS. vol. xxxiii. 59), and by a return for the same year (1581,) the strangers were thus classed:

English Church	..	..	1043	..	463	Denizens
French	„	..	1149	..	1462	Mer Strangers
Italian	„	..	66			
Dutch	„	..	1364			
No Church	..	..	287			
			<hr/>			
			3909			
			<hr/>			

Names of certain especial strangers meet to be enquired of which are of no Church :

Jacob Powell a Physition and Surgeon.

Ambrose his Man.

Jacob Hinck a Velvet Wever.

John Coke a Scholar.

In vol. lviii, No. 16, is a list taken in 1685 of the strangers in St. Martin's le Grand, with the names of their wives and servants, the Church they frequent, and the date of their denization. The summary is

Householders	..	..	..	71
Wives	..	..	..	39
Children and Servants	..	..		51
			<hr/>	161
			<hr/>	

The names of such poore strangers of the Dutche and French congregations in London, as are daylie arrested and served by sondry informers, upon penall statutes for usinge and exercisinge their severall vocations, and not beinge borne within her ma^{ty}s domynions.

Goosen vander Beeke, Candell-maker, borne at Gaunte; Peter Jacobs, Seller of Cloth by greate, borne at Andwerpe; Widowe Vrolicke Seamster, borne at Sandwich; Daniel Garnout, Candell-maker, borne at Maidston; John Rogiers, a lodger of Duchmen, borne at Vallencine; (and thirty-seven others.)

“All theis poore men most humblic beseech y^e accordinge to her ma^{ty}s moste princelye pleasure and gracious inelynation heitherto towards them, that some such good order maie be taken and sett downe under y^e great seale of England, or otherwise as to your good L^{ys}. grave wisdomes, shall seeme most meete. That they and y^e rest of y^e saide congregations, maye no more be thus daily vexed and put to charges; but quietly use and exercise their severall vocations, to mainteyne their wives, children, and families.”

Another influx of foreigners took place upon a memorable occasion in 1572.

On St. Bartholomew's day in that year, that most horrible massacre of the Protestants in Paris was perpetrated, sanctioned by the King, who even participated in the horrid destruction of his subjects.* Orders were sent to several of the large towns, inciting them to similar outrages, and about twenty-five thousand French Protestants perished on this occasion; many flew to England, and the French King demanded that the Queen should admonish, or rather command them to leave the Realm, as rebels to His Majesty.†

* He ordered bonfires, processions, and public thanksgivings in honour of these glorious achievements. The Pope also, Gregory XIII. proclaimed a public Jubilee on the occasion, and caused medals to be struck in commemoration of the event. (Strype's Parker, App. No. 68.)

† The Count de Montmorency and the Vidame de Chatres escaped on horse back half-naked, and reached the Coast of Normandy, with about ten of their followers, and thence crossed over to England. Strype relates that Queen Elizabeth had great pity for the Vidame, and wrote to the King of France in his behalf. (Annals ii p. 268.)

On the sacking of Antwerp in 1585, one third part of the merchants and the workmen who worked and dealt in silks, damasks, and taffeties, and in baizes, sayes, serges, stockings, &c., settled in England, because England was then ignorant of those manufactures. (*Huet on the Dutch Trade, quoted in Macpherson's Commerce.*)

The strangers were not without their troubles, even in England; many of those that came over in Queen Elizabeth's reign were shoe-makers, and in 1576, the Cordwainer's Company procured a commission to enquire of certain aliens born, whether they were denizens, and whether they paid their quarteridge, &c., &c., and in 1578 the Free Shoe-makers petitioned the Lord Treasurer, and stated that certain strangers of the art, viz.: Francis Gerers, Daniel Swarts, John Yong, Edward Tyson, Leonard Harman, and others did not come to the Hall and take their oaths according to the order of the Star Chamber, in King Henry the eighth's time: and prayed that the Queen's orders might be obeyed.—Stow. p. 300.

In the Lansdown MSS. x. No. 60., is the following document, no doubt a complaint to the Privy Council of certain persons acting as Factors or Agents of foreign houses.

Theis names that are hereunder wryten are of the Frenche and Dutche Church, and yet are thought for their releyfe, to be Factors for other men that dwell beyonde the seas.

OF THE DUTCHE CHURCHE.

Martin Vanpiene, Factour for the Oyegh broth:

Guillam de Santtune being a Denyson, is thought to be fact^r for dyv^{rs} men.

OF THE FRENCH CHURCHE.

Harman Pottey beinge longe past of the Frenche Church, is for his

Monsieur Colbert told the King of France, "I am sorry to say it, that too many of your Majesty's subjects are already among your neighbours, in the quality of footmen and valets, for their daily bread. Many of the artizans too, are fled from the severity of your collectors; they are at this time improving the manufactures of your enemies."

releyfe, factor to John Delafayllio, whose goods and debts is all under arrest, as the goods and debts of John Delafayllio.
Hans Hofstart and Peter Bowell are fact^{rs} for dyv^{ts} men.

OF THE ITALYAN CHURCHE.

John Bothermaker is factor for Gillo Hostma :

Peter Vanderwell ys factor for the Lowbells.

In the year 1586, the Apprentices of London raised an insurrection in the city against the French and Dutch strangers, but especially against the French. Several of these youths (of the Plaisterer's Company) were taken and committed to Newgate upon the Queen and Council's commands, and the Recorder and other Magistrates of the city were in search for the principal captain.

In 1592, the strangers who dealt in retail trades, were complained of by the English shopkeepers and freemen of London, as spoiling their trades ; amongst other things, that they retailed in cities, towns corporate, and the suburbs of cities and other exempt places, which the English retailers were prevented from doing, by the I. and II. Phil. and Mary. A bill was accordingly brought into Parliament in 1593 : Sir John Wolley, (Secretary for the Latin tongue to the Queen) and Sir Robert Cecil spoke against the bill, and Sir Walter Raleigh in favour of it, the latter complaining bitterly of the strangers. The bill passed the Commons, but a dissolution of Parliament taking place, the strangers were left in possession of all the indulgence and hospitality they had previously enjoyed.*

* On the 4th May, 1593, a complete list was brought in of the number of strangers with the children and servants, according to certificates made by the several wards of London, viz. :

Strangers	}	Whereof	{	Denizens	..	267
Their Children				No Denizens		737
Women Servants						
English born servants kept by strangers				..	..	959
English born, set on work by strangers				..	..	534

Lord Clarendon in his history of the Rebellion, (vol. ii. p. 141,) notices the

In the year 1588, there being a loan charged by the Queen upon the city, the Companies of London subscribed separately. The strangers also subscribed among themselves £4,900.* Their names and subscriptions are as follow :

£			£		
Anthony Emerick	..	100	Peter Buskell	..	200
John Pook	..	100	Andrian de Porter	..	100
James White	..	100	John Godscall	..	200
Domynick Busher	..	100	James Godscall	..	100
John Hublone	..	100	Peter Tryan	..	200
Eustace Trevachio	..	100	Hans Walters	..	100
Peter Margacie	..	100	Peter de Coster	..	100
Lucas Bawdet	..	100	Peter Samyue	..	100
Horacio Palaicino	..	300	Nycolas de la Noy	..	100
Water Artson	..	100	Abraham Van Delden	..	100
Garet de Malines	..	200	Emanuel Demetris	..	100
Philip Cursini	..	200	Vincent de la Bar	..	100
Gyles Hureblocke	..	100	Lewis Sayes	..	100
Thomas Cotell	..	200	Mychael Lemon	..	100
Guylam de Best	..	200	Hans Pyke	..	100
Michael Corsellis	..	100	Nicholas de Gozzi	..	300
Roger Van Peine	..	200	Peter Vander Wall	..	100
Gyles de Fysher	..	100	Guydo Maloport	..	100
Wassel Weblyn, (Brewer)	100		Balthazar Sanctes	..	100

settlement of these foreigners in various places in England, "whereby the wealth of those places marvellously increased," adding, "and besides the benefit from thence, the Queen (Elizabeth) made use of them in her great transactions of State in France and the Low countries, and by the mediation and interposition of those people, kept an useful interest on that party, in all the foreign dominions where they were tolerated.

* In the year 1621, the Lord Keeper in his speech at Guildhall about subsidies, beginning, "My Lords and Gentlemen all," was most importunate for the citizens' money. "And good reason," he says, "that strangers should somewhat exceed the natives, for look what laws! what peace they have established by spilling of their own blood and their ancestors! what favour of their own good King and Princes! what purity of religion they have settled by the martyrdom of their own forefathers! To all this milk and honey, to all these graces spiritual and temporal, is the *stranger* admitted so kindly, even at the first hour. Therefore, grudge not to spend a little, when you find you enjoy so much." (*MS. Speech, at Dutch Church.*)

"In the year 1595, the poor tradesmen made a riot upon the strangers in Southwark and other parts of the city of London, where-upon was a presentment of the great inquest for the said borough, concerning the outrageous tumult and disorder unjustly committed there upon Thursday, June 12th, 1595, and the leaders were punished, and also the chief offenders." (*Stow*, 303.)

The like tumults began at the same time, *within* the liberties (as they are called), where such strangers commonly harboured; and upon the complaint of the elders of the Dutch and French churches, Sir John Spenser, the Lord Mayor, committed some young rioters to the Counter: and when some of their fellow apprentices and servants gathered in a body and attempted to break open the Counter, he went out in person and took twenty or more of them, and committed all to safe custody, and promised to proceed against them with all severity, as he signified in a letter to the Lord Keeper, dated 12th June, 1595.* In Somers's Tracts, vol. ii. 396, are seven reasons against the passing of a bill, intituled "An Act for the enabling the Protestant Strangers to exercise their Trades" in the places in the said Act mentioned.

In the year 1598, Henri IV. passed the famous *Edict of Nantes*, by which his subjects of the reformed religion were permitted to reside in all cities and places within the kingdom, and were allowed the free exercise of their religion, without being "examined, molested, troubled, or constrained to do anything in matters of religion against their consciences." For a time, therefore, in France, "the land had rest," but the foreigners in this country were too well off to think of returning to their native homes. They had embarked their capital

* On several subsequent occasions, complaints have been raised against foreigners; but in a clever pamphlet, published in 1722, the writer says — "Upon the whole it appears that we have been infinitely obliged by foreigners, and that we can boast of nothing that's great or good, but what is of exotic growth. Yea, ourselves originally, as well as our glories, are of a foreign descent. Our father was an Amorite, our mother an Hittite. A Frenchman, a Briton, a Dane, and a Saxon make an *Englishman*." p. 36.

here, they were protected in their trade and in their religion; their children were mostly English born, and were beginning to intermarry with the English; all these considerations operated in inducing them to give up their native country, and the subsequent *revocation* of this very Edict, has but too sadly proved how prudently they determined to renounce the land of their birth, for that of their choice.

Pensionary De Witt in his *Interest of Holland*, under the year 1669, speaking of the increased power of England, begins so far back as the preceding century. Thus when the compulsive laws of the Netherland Halls had first driven the cloth-weaving from the cities into our villages, and thence into England, and that, by the cruelty of the Duke D'Alva, the say-weaving went also after it; the English, by degrees, began to vend their manufactures throughout Europe, "they became potent at sea, and no longer to depend on the Netherlands; so that England now, by its conjunction with Scotland being much increased in strength, as well by manufactures as by a great navigation, will in all respects be formidable to all Europe according to the proverb, 'a master at sea, is a lord at land.' " *

* In a pamphlet, intitled (*The Danger of the Church and Kingdom from Foreigners considered*, 8vo. 1722—642 in *London Instit.*) are the following remarks:

While our trade was confined within the circle of the Island, and made no sallies out, England was but the skeleton of a kingdom—how empty were our coffers! Daughters without portions—land without cultivation—texts without preachers—preferments (such as they were) without learning. *Imperitum est animal homo, si circumscribatur natalis soli sui fine.* (*Seneca*.) Now, the greatest gentlemen affect to make their junior sons Turkey merchants, and while the diligent son is getting an estate by foreign traffic, the wise father at home employs his talent in railing at foreigners. Your fine fan, madam, is Indian, therefore, when you rail at foreigners, let it at least conceal the face that ought to blush." p. 15.

"For a long time however, foreign silk goods continued to be preferred in this country, and in the year 1668, the tide of fashion set entirely in favour of French fabrics; so that it became a complaint that "the women's hats were turned into hoods made of French silk, whereby every maid servant became a standing revenue to the French King, of one half of her wages."

Upon the death of Queen Elizabeth, the foreign churches lost their best friend; their first settlement in England had commenced about the period of her accession to the throne, and during the whole of her long reign she had interested herself, both at home and abroad, on their behalf; and while she thus advocated their welfare, she advanced to a vast extent the commercial prosperity of her own dominions.

Her successor James I. after alluding to certain theological writings he had published, and which he considered calculated to tranquillize the foreign churches, as to his intentions towards them, says “Je vous protégerai, ainsi qu’il convient à un bon Prince de défendre tous ceux qui ont abandonné leur patrie pour la religion — Mon désir est de vous défendre, comme a fait la reine ma Sœur, renommée par tout le monde, qui vous a reçu en son royaume, et pour laquelle vous avez prié Dieu. Que si aucun était si osé que de vous molester en vos Eglises, vous adressant à moi, je vous ferai telle justice qu’ils n’auroient point d’envie par apres d’y retourner.”* (In French, 21 May, 1603.)

Charles I. made similar promises on the 30th April, 1625, to the deputies from the foreign churches, who addressed him on his accession; and in the following year he published a warrant, by which he commanded all officers of the Crown to permit all strangers, members of the foreign churches and their children, peaceably to enjoy all the privileges and immunities which had been formerly granted to them; “vu la belle réception et les bons procédés que reçoivent au delà des mers nos sujets et leurs enfans.”†

The unsettled state of affairs during the commonwealth, and the changes both religious and political, appear to have affected the foreign churches in this country; but they were relieved by the restoration, and the 15th clause of the Act

* In this reign, Mr. Burlamaech a Merchant of London, brought weavers from abroad.—(*Lardner's Encyc.*)

† (M. Baup. Discours Hist.)

of uniformity provided that the penalties of that Act should not extend to "the foreigners or aliens of the foreign reformed churches, allowed or to be allowed by the King's Majesty, his heirs and successors in England." (14 *Car. II. cap. iv.*)

"Je suis joyeux de vous avoir ouï," said Charles II. (26 May, 1660), "et vous remercie de vos bons souhaits—Assurez vous que sous notre protection vous aurez autant de liberté que vous avez jamais eu sous aucun de mes predecesseurs."* In a future chapter it will be seen how James II. provided for the French refugees, increased as their numbers were by the immigration consequent on the revocation of the Edict of Nantes, which took place a few months after his accession.

The strangers also had some trouble about their *religion*, for their descendants appear to have been claimed by the English church, as a part of its flock. After Laud's promotion to the Archbishopric of Canterbury, he sent to the Dutch, Walloon, and French congregations, who had obtained so many privileges from former kings, and particularly the liberty of celebrating divine service after their manner, two injunctions—

1. That all the *natives* of the Dutch and Walloon congregations in his Grace's diocese, should repair to their several parish churches, of those several parishes where they inhabited, to hear divine service and sermons, and perform all duties and payments required in that behalf.

2. That the ministers and all other of the Dutch and Walloon congregations, which were not natives and born subjects to the King's Majesty, or any other strangers that should come over to them, while they remained strangers, might have and use their own discipline, as formerly they have done, yet it was thought fit that the English Liturgy should be translated into French and Dutch, for the better settling of their children to the English Government. *Rapin. vol. ii. p. 293.*

* Soon after this (in 1629), the Master Wardens, &c., of silk throwsters were established.

The application of these injunctions was very general, since it affected all that were born in the kingdom, viz.: all the descendants of such as had fled hither since the reign of Edw. VI. and consequently there could be but very few of the congregations who were born out of the kingdom.

These injunctions pressed particularly on the Kentish churches, as will be seen in a future chapter on Canterbury, and they were "molested and disquieted some three or four years space, some of them interdicted, suspended, and shut up for a time for refusing conformity — others of them dissolved, their ministers deserting them rather than submit to these injunctions."* (*Prynne's Trial of Laud.*)

* The matter was delayed from time to time, until the Scotch war came on, when it was probably put aside for more urgent considerations.

The Archbishop was, at a subsequent period impeached by the House of Commons: one of the articles of his impeachment was as follows:

12. "He hath traitorously endeavoured to cause division and discord betwixt the Church of England and other reformed Churches; and to that end hath suppress and abrogated the privileges and immunities which have been by His Majesty and his royal ancestors granted to the Dutch and French churches in this Kingdom. And divers other ways has expressed his malice and disaffection to these churches, that so by such disunion, the Papists might have more advantage for the overthrow and extirpation of both."

CHAPTER II.

For many years prior to the year 1685, the Protestants in France had been oppressed by vexatious regulations, and laws; until at length the Edict of Nantes, (which had been considered fundamental and irrevocable), was, after innumerable violations, annulled by "The Revocation of the Edict of Nantes," signed by Louis XIV. at Fontainebleau in 1685.* Upon this alteration in the law, thousands of French Protestants left their native land,† and England again became their chief asylum; great numbers settled in London, while others augmented the congregations already established at Canterbury, Norwich, and other provincial towns. They improved to a much higher degree of perfection, the fabricating of the silks called lustrings, brocades, satins, padua soys, ducapes, watered tabies, and black and coloured velvets. Besides these, they manufactured watches, cutlery wares, clocks, jacks, locks, surgeons' instruments, hardwares, toys, &c., &c. (*Hasted*, 421.)

* The King by this Act revived the persecution against the Protestants, and drove into exile by his mistaken policy, above 500,000 of the most useful and industrious inhabitants of France. The situation of the ministers of the reformed religion was most distressing; they were enjoined to quit the Realm within 15 days, and unless they abjured their faith, they had to choose between exile and the galleys,—if they resolved to leave the country, they must separate themselves from all who were dearest to them, except their wives, and such of their children as were under 7 years of age.

† "It's certain that France is a very populous country, but when their feverish fits shall be over, and they shall in cold blood, consider what they have done, they will find their diminutions to be no matter of triumph, for 'tis not possible that so many substantial people, so many entire families, who distinguish themselves in the arts and sciences, civil and military, can leave a kingdom, without being some day missed." *An account of the persecutions in France*, 1686. (*M. Claude*.)

These emigrants were received in England with great kindness and consideration, and many pecuniary and other privileges were bestowed upon them.*

"A part of the suburbs of London," says Voltaire in his Age of Louis the XIV. (meaning Spital Fields,) "was peopled entirely with French manufacturers in Silk.† For other arts some thousands of them helped to people the suburbs of Soho and St. Giles's. Others of them carried to England the art of making chrystal in perfection, which for that same reason was about this same time lost in France." In vol. i. he says "600,000 fled from the persecution of Louis, carrying with them their riches, their industry, and implacable hatred against their King. And wherever they settled they became an addition to the enemies of France, and greatly influenced those powers already inclined to War."

* In 1681, a denization (in pursuance of an Order in Council,) was granted to "Peter Allan and 1154 persons, men, women, and children, who (by reason of the severities used to them upon account of their religion,) have been forced to quit their native country, and a grant to them of such liberties and privileges as his Majesty's natural subjects enjoy, provided, they and their families live in England or some other of his Majesty's dominions."

In 1682, denizations to Lewis Essart, to Lewis Gervaise, and eleven others. In 1694, to Abraham Gilbert, Clerk, Henry Molbrayer, Clerk, and about 172 others, "distressed Protestants aliens born."

In 1718, was the incorporation of the French Hospital—13,500 refugees settled in London and parts contiguous, and 2,000 at the Sea Ports where they landed, and were relieved by the money arising from a brief, by which £63,713 2s. 3d. was collected. Of these, there were 140 families of persons of quality, —143 ministers and their families,—144 families of lawyers, physicians, merchants, and citizens,—the rest were artificers and husbandmen.

Yet on the 5th May, 1686, "there was burned in the old exchange by the common hangman, a translation of a book, written by the famous M. Claude, relating only matters of fact concerning the horrid massacre and barbarous proceedings of the French King against his Protestant subjects; so mighty a power and ascendant here, had the French Ambassador. (*Evelyn's Memoirs.*)

† It may here be noticed, that the cotton manufactures of Rouen were subsequently established by an Englishman, Mr. Holker from Manchester; he had taken part with Prince Edward in 1745; was arrested and sent to prison, from which he escaped and found his way to Rouen, where he set up these manufactures, made a considerable fortune, and was created a baron.—*Cath. Mag.* No. 17 p. 382.

The effect of the persecutions in France, was the settlement of French Refugees in other parts of the world. At New York there was in 1724, a congregation of French Protestant refugees, who had for their ministers the Rev. Lewis Rou and the Rev. I. I. Moulinars.* There was also one at Charlestown.†

Three congregations were also settled in Dublin, and one at Cork, Kilkenny, Waterford, Lisburn, and Portarlington, and another in Edinburgh.

Many refugees settled in Prussia, where they were very kindly treated, churches built for them, and their clergy supported, so that in a few years they were rich enough to build several new streets in Berlin, and became persons of consideration in that capital.

They were also encouraged in Germany, and in 1692, linen manufactures were established in Hamburg, for making fine table linen and dowlas, which were sold to the English, who had previously been supplied by France.

It was not, however, only to those who had already taken

* The following are the names of some of the congregation at New York. (Papers concerning Lewis Rou's affair, 4to. New York, 1725.)

Peter Valette	Peter Chardaveyne
Thos. Bayeux	John Barbarie
John Cazalz	Abm. Jouneau
Rene Hett	Lewis Care
Stepn. de Lancey	Joshua David
Abm. Girard	Vincent Bodin
David Le Tellier	Andrew Fresneau
Jerem. Lattouch	Noe Cazalet, &c., &c.

In the year 1772, the congregation wrote to the London Walloon Church to send them a pastor: the letter was signed, Jacques Desbrosses, Ancien,—Jacques Buvelot, Ancien,—Frederic Bassell, Diacre,—Jean Pierre Chappelle,—John Aymar,—Jean Girault,—Francois Carré.

† In the year 1731, the London Walloon Church received a letter from the congregation at Charlestown, requesting a pastor to be sent to them, who would receive £80. per annum, and £25. or more for his passage: the letter is signed, Peter Fillen, Etienne Mounier, Mathurin Boigard, Jean le Breton, André de Veaux, Anthoine Bonneau, Jacob Satur, Joel Poinset, Jean Garnier, Jaque le Chantre, C^t Biot

refuge in England, that the Government extended its protection, for encouragement was given to Protestants still remaining abroad, and accordingly on the 21st July, 1681, a memorial was presented to King Charles II. in behalf of the distressed Protestants abroad, which he referred to the consideration of the Lords' Committee of the Council Board for Trade and Plantations, with directions to report their opinion thereupon, which they accordingly did on the 28th of July following; and then the King in Council at Hampton Court, declared—

“That he held himself obliged in honor and conscience to comfort and support all such afflicted Protestants, who, by reason of the rigours and severities which were used towards them upon account of their religion, should be forced to quit their native country, and should desire to shelter themselves under his Majesty's royal protection, for the preservation and free exercise of their religion.* That he would grant every such distressed Protestant his letter of denization under the great Seal, without any charge,—and such further privileges and immunities as were consistent with the laws, for the free exercise of their trades. That he would recommend to Parliament to pass an Act for the general naturalization of such Protestants, and for enlarging their liberties and franchises,—that they should pay no greater duties than natural born subjects, and have the same privileges for introduction of their children into schools and colleges. That all officers, civil and military, should give a kind reception to such Protestants as should arrive at any of the outports, and furnish them with passports, and all assistance in their journeys, with a free passage, with their goods and household stuff, tools, and instruments, without exacting any thing from them,—that he would give order for a general brief throughout England, for the relief of such of them as stood in need.”

* A book at Zion College, A. B. 10, 22, has a list of thirty-two French clergymen in London, with the names of the towns in France from which they came.

In the London Institution, is a printed case (without date), in behalf of the poor French Protestants, referring to the declaration of King Chas. II. and praying for an allowance by Act of Parliament, either by a tax on hackney coaches or otherwise.

—and His Majesty appointed the Archbishop of Canterbury, and the Bishop of London to receive all requests and petitions, that when any such Protestants came over, they might know where to address themselves.

In addition to many thousands of pounds collected on a brief, and distributed in 1687 to the refugees in pensions and weekly allowances, 15 churches were erected by means of the collection, viz. : 3 in London, and 12 in the several Counties, over and above those that were erected before. The collection amounted to £40,000. And on the 4th Sept., 1689, letters patent were granted for incorporating certain French Ministers with power to purchase land, build churches, &c.

Upon the declaration of war in 1689 against France, the King published “A Proclamation for the encouraging French Protestants to transport themselves into this kingdom,” declaring that

“Finding in his subjects a true and just sense of their deliverance from the persecution, lately threatening them for their religion, and of the miseries and oppressions the French Protestants lay under; such of them as should seek their refuge in, and transport themselves into this kingdom of England, should not only have his royal protection, but he would so aid and assist them in their several trades and ways of livelihood, as that their being in this realm might be comfortable and easy to them.” (*Rapin, vol. iii. p. 89.*)

—and the King in his speech to Parliament in 1695, observed, “compassion obliges me to mention the miserable circumstances of the French Protestants, who suffer for their religion.” *p. 302.*

The Order in Council for a general brief throughout the Kingdom, was dated the 16th of April, 1687, and produced, with the two preceding briefs and money voted by Parliament, nearly £200,000., which was paid into the Chamber of London; and, by a warrant under His Majesty’s sign manual, the paymaster of His Majesty’s annual pensions and bounties was directed to pay a yearly sum of £16,000. to be distributed by

“*un Comité Laïc*,” amongst the poor French Protestants and their dependents. Out of this sum, however, was to be deducted £1,718. 4s. to be applied under the direction of the Archbishop of Canterbury, the Lord Chancellor, and the Bishop of London, for the support of French Protestant ministers* who were poor, and for those churches which were not endowed. Under the direction of the Archbishop, the Chancellor, and the Bishop of London, another committee was appointed, called the *Comité Ecclesiastique*, to distribute this £1718. 4s.

During the administration of Horace Walpole, this £16,000 was reduced by nearly a half, and by a warrant under the sign manual of Geo. II. dated the 11th December, 1727, the sum was fixed at £8,591, out of which the £1,718. 4s. was to be deducted for the *Comité Ecclesiastique*, and to be paid to “poor distressed French ministers and converts from the Church of Rome being in holy orders.”† By another warrant, however, in 1729, these converts were excluded, upon a representation to the Crown, that many worthless and immoral persons came from France on purpose to partake of it.‡

About 1748, fresh persecutions in France compelled still further emigration from that country, and the congregations belonging to the various foreign churches in this country were augmented by the arrival of fresh refugees.

* See Appendix, for list of French ministers in 1690.

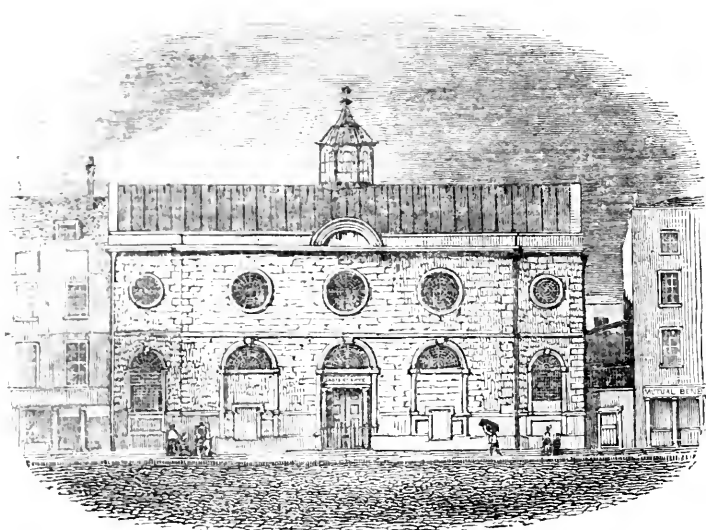
† See Parl. Debates 24 May, 1830; 10 March 1836. Protestant Companion, by Michael Malard, 1689.

‡ The King, by this warrant signed at St. James's the 20th February, 1729, nominated as Grand Commissioners—the Archbishop of Canterbury, the Lord Chancellor, the Bishop of London, the Lord Mayor, and the Lord Chief Justices of the King's Bench and Common Pleas; and the first *Comité Ecclesiastique* was composed of the Rev. Paul Convent, Etienne Abel, Jaqs. Barnouin, and Pierre Stelclin; and for Treasurer, Pierre Tirel. The *Comité* was afterwards composed of six clergymen, and the present members are the Revds. Jaqs. Saml. Pons, Chas. Paroisseu, Rd. Cattermole, Wm. Rham, Jean Marie Mudry, and Henry Barrez, and Chas. Sterky, Esq., and E. L. André Treasurer, who hold their meetings at the French Church at Edward Street, Soho.

“ Une violente persécution s’étant renouvelée en diverses provinces de la France, contre nos Frères, environ l’an 1748, grand nombre entr’eux vinrent se réfugier dans ce Royaume, comme dans une autre Patrie, ou, à l’abri de tout danger ils reçurent, selon leurs besoins, des secours considérables, et trouvèrent des Eglises, dont les portes leur furent ouvertes avec plaisir. Agréable et précieuse recrue pour les Troupeaux ! Quantité de familles se rangèrent à celui-ci, et leur piété nous est en édification.” *Bourdillon’s Sermon*, 1782.

The Revolution in France in 1794 occasioned some increase to the number of the emigrants in this country, but as those who left at this period were chiefly proscribed on account of their *political* opinions, or their wealth, it is believed that the French *Protestant* churches, were not much affected by their arrival.

We have now completed a retrospect of the several periods at which England was visited with bodies of Protestants, of the Walloons, French, Dutch, Italian, and Spanish. The last two appear to have left no remnant of their congregations, and it is scarcely known that they ever existed ; but of the former, we have still some few of their places of worship remaining, though the worshippers be few ; we have yet the benefit of the commerce which they introduced, and the honour of the names of Romilly, Masères, Saurin, Majendie, and others, as so many additions to the biography of the great and good of this favoured isle.



THE OLD WALLOON CHURCH IN THREADNEEDLE STREET.

CHAPTER III.

THE LONDON WALLOON CHURCH.

THE French congregation, although possessing an equal right with the Dutch under the Charter of Edw. VI. to use the church in Austin Friars, called the Temple of Jesus, appear to have found within a few months the inconvenience of using it in common with the Dutch upon all occasions ; a lease for twenty-one years was therefore obtained on the 16th October, 1550, from the Dean and Canons of Windsor, to the Superintendant, ministers, elders, and deacons of the French and Dutch church in London, of the church of St. Anthony's Hospital* in Threadneedle Street, "for the use of the French

* The Hospital of St. Anthony, was sometime a cell to St. Anthony's of Vienna. About 1485, it was annexed to the collegiate church of St. George,

and Dutch church for sermons and administrations of sacraments.” It appears too, that an agreement was made at John a Lasco’s house in Bow Lane, between deputies of the two churches, that the Dutch should preach alone in the Temple of Jesus, provided they should repair at their own cost the chapel of St. Anthony for the use of the French ; that they should pay half of the rent paid to the Dean and Chapter of Windsor, and that the French should preach sometime in every year in the Temple of Jesus, to preserve the evidence of their right to it.

The following memorandum in the hand writing of M. Cappel, (circa 1592) tends to shew that the earliest congregation in London was French, and that the Charter of Edward VI. had especial reference to *them*, although the Dutch were allowed the possession of the church granted to the *strangers* by that Charter.

“ Il appert par pag. 3, de la preface d’un petit ouvrage de Mr. Walleran Poulain, Ministre à Glastonbury, imprimé à Londres en 1552, qu’il y avoit, trois ans avant que cette preface fut ecrite, une Eglise en laquelle *on parloit françois* à Londres, sous la conduite de Mr. Richard Vauville, homme vraiment entier et parfait en le piété chrétienne—or le livre est imprimé en 1552, L’Eglise donc y estoit dès 1548 ou 1549, les autres Flamandes Italiennes viennent après, et la patente est de l’an 1550 en laquelle il y a ces mots ‘ aians pitié de la condition des bannis et étrangers qu’il y a assez *long tems* y a [] demeuré en notre Royaume d’Angleterre.’ Or qui estoient ceux là que *ceux qui parloient françois* ? non les Flamens, Allemans, Italiens.

AARON CAPPEL.”

At the great fire of London, this church was burnt down,

Windsor. One Johnson (a Schoolmaster here), became a Prebendary of Windsor, and then by little and little, followed the spoil of this hospital. He first dissolved the quire, conveyed away the plate and ornaments, then the bells, and lastly, put out the alms-men from their houses, appointing them portions of twelve pence the week to each ; their houses were then let, and the church disposed of as a preaching place for the French nation. (*Stow.*)

but was rebuilt at an expence of £3,300, by the French congregation alone, from collections and voluntary contributions. It appears that they unsuccessfully urged the Dutch congregation to contribute to the expence, first, because by the rebuilding they would be relieved from the trouble of the French preaching in the Dutch church; secondly, that the *Dutch* were to use the *French* church every month; thirdly, that François de la Riviere and Rd. François, named in King Edward's patent, were French ministers, and that one of the conditions, on allowing the Dutch to use the Temple of Jesus, was, that they should pay half the rent of the French church.—The new building was opened for service on the 22nd of August, 1669. In April, 1840, it was purchased by the city, for the new approaches to the Royal Exchange, and on the 16th of September, a jury valued the leasehold interest at £2,000., and the freehold at £1,977., the carving and interior fittings to be reserved for use in a new building. It was soon afterwards pulled down, and a new church has since been erected near the new post office, in St. Martin's le Grand; and it is singular that this new church should be situated on land purchased for the purpose, of Christ's Hospital, an institution which also owed its origin to the piety and benevolence of Edw. VI.

The new church, (to which a house for the Minister is attached) is from a design in pointed Gothic of Mr. Owen, the Architect, and was opened for public worship on Sunday, the 19th of March, 1843, on which occasion the Rev. W. G. Daugars and the Rev. Fr. Martin preached to crowded congregations, and several anthems were sung with the assistance of the excellent organ. The congregation has continued to increase, drawn together by the pious and talented discourses of the ministers, and by the excellent manner in which the whole service is performed, under the indefatigable superintendence of M. Daugars, the resident Pastor.

Upon the completion of the church, a question of great importance occupied for some weeks the attention of the consistory, composed of the two pastors, and the elders and

deacons of the church, namely, as to the mode of consecration of their new temple. Some members of the consistory, animated by the truest zeal and anxiety, thought that it would add great importance to the ancient French Protestant Church, if the Bishop of London were requested to come and consecrate to God their new house of prayer. Others however, grounding their opinion upon the Presbyterian principle, the basis of this, as well as of all the Protestant churches of France, and recollecting the spirit of freedom and religious liberty which their fathers had transmitted to them, were opposed to such a consecration, and, while all were entertaining the utmost respect and deference to the representative of the English church, it was decided that the consecration should be conducted according to the ceremonies of the Reformed Church of France. The consistory therefore chose the Rev. Fr. Martin to read the prayers, and the Rev. W. G. Daugars to preach the inauguration sermon. It was also determined to invite the Lord Bishop to the ceremony, which was done by a suitable letter written by the pastors. His lordship in his reply, assured the consistory of his good wishes, and of the pleasure the invitation had given him, but being about to leave London on account of his health, he found it impossible to be present on the occasion *personally*, though he promised to be so with his *prayers*.

On the front of the organ gallery, is a dedication of the church, embodying, in a few simple but expressive words, the history of the faith and devotion of those early refugees who sacrificed their wealth, their country, their *all*, for the sake of their God and Saviour. The passages are taken from the exordium of the sermon preached by M. Daugars on the day of consecration, and are as follow :

“ Nous sommes les serviteurs du Dieu des cieux et de la terre, et nous rebâtissons la maison que nos Pères fugitifs et persécutés pour leur foi, Sont venus bâtir ici il y a bien des années.

“ Eux, Ils ont semé avec larmes.

“ Nous, nous moissonnons avec chant de triomphe !

“ Ici au milieu d'un grand peuple, nos Pères ont trouvé la douce hospitalité, le repos : . Nous,—avec le toit paternel, nous y avons trouvé la patrie !

“ O Seigneur Eternel, tu as été toujours pour ton peuple, une retraite d'âge en âge ! aussi, à toi Seul est dès maintenant cette maison ! et dans cette maison, à Toi Seul sage, Seul miséricordieux, Sera notre adoration aux siècles des siècles !”

The *strangers* having obtained from Edwd. VI. the church of the Augustine Friars, used the same for their service. Those also settled at other cities and towns, obtained the use of some place for worship, and the whole united, (together with the Italian church), in holding synods for the good government of their churches and protection of their privileges. The first synod of which a full account has been met with, was held on the 16th of March, 1603, when* the ministers from various French and Dutch churches attended. The next was in 1634, on the occasion of the Archbishop Laud's injunction for conformity ; the next were in 1641,† 1644, and 1647.

Besides the synods, the Walloon and French congregations held conferences, (*colloques*), composed of a minister and elder from each congregation, for the purpose of settling points of faith and discipline, and appeals from the consistories, &c.

* (3 May, 1575, Coetus.) En la même assemblée du Coetus, dit cy devant, fut par ceux de l'Eglise flamende proposé, que l'Evêque de Londres avoit dit, que les anabaptistes déjà prisonniers s'ils demeuroient obstinez seroient exécutés à la mort par le Feu, ce que advenant nous voions beaucoup d'inconvénient à nos Eglises même quil convient au regard des anabaptiste et de ceux qui inclinent à telles heresies cela n'a (viene) par quel moien on pourroit procurer modération d'un tel decret, fut conclu que ceux qui ont adressé aux Seigneurs du Conseil procnreroit pardon sil estoit possible, et que cependant on parle a l'Evêque luy montrant la simplicité de ces Gens.

† In this year was published, certain regulations for church government, intituled “ Police et discipline ecclesiastique, observée ès Eglises de la Langue Française, recueillies en ce royaume d'Angleterre, sous la protection de notre Souverain Sire Charles (que Dieu conserve en toute heureuse prospérité) selon qu'elle a été revue par le synode des dites Eglises, en l'an MDCXLI.”

These conferences were held annually, at the various places in rotation, at which the congregations belonging to the conference were settled. The first conference of which a full account has been met with, was held in London, 19th May, 1581. In subsequent years, down to the year 1660, there had been 30 *colloques* held at Canterbury, Norwich, Rye, Southampton, &c., they were latterly, however, exclusively held in London.

On the occasion of any differences between the minister and elders, or congregation, they were frequently referred to the Bishop of London, as the *Superintendant* under their Charter; but on several occasions, the *Crown* itself has interfered as arbitrator, and also to recommend or approve the choice of ministers, &c., &c. Amongst the papers at this church, are two or three documents of this description, under the sign manual of Charles II. The benevolent interest which Bishop Grindall took in the welfare of the strangers, is happily expressed by M. Baup in his “*Discours Historique.*”

“En acceptant les fonctions de Surintendant, il avait embrassé avec une vraie affection et un zèle tout apostolique, les intérêts spirituels des Eglises étrangères qui s'étaient placées sous sa direction. Il entra avec elles dans des rapports constants, pour ainsi dire, journaliers, qui furent toujours de sa part pleins de bienveillance et de charité. Se conformant à nos usages, c'était lui, par exemple, qui constituait les pasteurs que le troupeau avait élus sur la présentation des anciens et des diacres; il veillait au maintien de la discipline; ordonnait l'élection de nouveaux anciens &c., &c. Dans une circonstance fort grave, il vint prononcer dans le Temple des Flamans une sentence d'excommunication contre le Ministre Hollandais Hamstedius, qui avait adopté des idées erronées sur la nature humaine de Jésus, et avait favorisé les anabaptistes. La sentence prononcée d'abord en Flamand, est-il dit, fut puis après ratifiée en Anglais par Monseigneur l'Evêque de Londres, montant en chaire, faisant une bonne et sainte exhortation à tout le peuple de vivre charitablement et selon la vérité, et de considérer les bénéfices que Dieu leur fait en ce pays de les recevoir amiablement, à cette fin de ne donner scandale à ceux du pays'. “Plus tard, (1565,) l'Evêque donna ordre qu' aucun

de nos membres ne fût reçu dans les Eglises Anglaises, sans permission de nos pasteurs ; il ordonna que tous les étrangers se joignissent régulièrement à l'Eglise Française ou à l'Eglise Hollandaise."

The strangers were called upon by Queen Elizabeth to contribute to the assistance she was about to give to Henri IV. On that occasion the congregation appears to have been in a state of great destitution. The following is the reply of M. Castoll to the Archbishop :—

"Ceux qui avaient quelque fortune avaient déjà fait tout ce qui était en leur pouvoir pour aider le Roi ; tandis que les hommes pauvres, en état de porter les armes, étaient partis pour se joindre à son armée laissant à la charge de l'Eglise leurs femmes et leurs enfans. Ceux qui restent ici, épuisés qu'ils sont par des calamités continuelles et battus par les tempêtes d'une guerre si souvent renouvelée, ayant fréquemment fait naufrage ne soutiennent qu'avec peine une misérable existence. Voilà pour ceux qui sont Français d'origine parmi nous. Quant aux autres, venus de Hanovre de Flandre et des dominations Espagnoles, ils ne sont pas moins pauvres et dénués, à un petit nombre d'exceptions près. Le travail manque ; la pauvreté est croissante ; la caisse des pauvres est en dette."

In the year 1744, the Baron de Saintipolite wrote on behalf of George II. to this church, to know "the number of French Protestants willing to take up arms in case His Majesty required their services in this conjuncture;" and the various ministers were to meet at Spring Garden Chapel to prepare the returns.

It has been customary for the Dutch and Walloon churches to congratulate each Bishop of London, and each Lord Mayor, upon their first accession to their dignity and charge, and to present the Lord Mayor with two silver cups, "du poids d'environ 105 onces—les deux."* The ministers and elders afterwards dined with the Lord Mayor at the mansion-house, and on retiring, gave about six guineas to his officers: the purport

* "14 December, 1738. The Elders of the French and Dutch churches, in number about 20, attended by their ministers, waited upon the Lord Mayor to beg his protection, and presented two large silver cups ; his lordship receive

of the speeches to the Bishop, in Latin, and to the Lord Mayor, in English, is given in Stow's London, p. 439. When this congratulation was made in 1721, the Lord Mayor begged to be excused receiving the ordinary presents, since which, both the present and the dinner ceased.

This church has preserved very voluminous records of baptisms and marriages, which have taken place in the congregation. The register books are twelve in number, from the year 1599*, and are deposited in the non-parochial registration office in the Rolls Yard, pursuant to the 3 and 4 Vic. cap. 92.

The earliest register is a thick folio in vellum, intituled "Du Dynche 13^e Jo^r de Jenvyer, 1599," and contains about 8800 baptisms and 800 marriages. In another book the children baptised are 3529 males and 3518 females. In the fifth book, intituled "Registre des batêmes benis dans nos deux Eglises," the males are 2831, the females 2316.



THE SEAL OF THE FRENCH CHURCH.

them in an obliging manner, and assured them of his favour. This custom has been neglected 15 years, and we cannot guess why it is revived." (*Gent's Mag.*)

* As the church was established fifty years before this date, there is no doubt that the earlier records have been lost.

The "Actes" of the vestry are contained in several thick folio volumes, commencing 2 January, 1588.

The library belonging to this church, contains about 1300 volumes, some of them being old and scarce works; amongst them is a copy of the "Roman de la Rose."

EXTRACTS FROM THE FOREGOING REGISTERS.

Le Mardy, 22e de Janvier, 1599.

Stile d'Angleterre.

“ Anno Dni. 1599.

“ Jean filz de Jean du Quesne natif de Londres at Sara fille de Jean de Francqueuille, natifue d'Anucis furent espousez en l'Eglise de la langue Françoise en Londres le diet jour.”

“ Janvier 19, 1636 Stil Angl: furent mariez, Mathias du Bois, Natif de Lille, et Jenne Denys, veufue de Jean Denese aussi Natif de Lille espousez en ceste Eglise.

“ Marster Guilbert Primerose Docteur de Theologie et Chapelain du Roy, et pasteur de ceste Eglise et Jeane Hersey vefue de feu Monsieur Aurelius Natif de Londre, (14 Dec., 1637.)

(Baptisé) “ Du Dimauche, Troisoiesme Januier, 169 $\frac{1}{2}$ Philippe fils de Jean Baptiste Banaij et Marie sa femme poũ parain Philippe Gaicz, pour Maraine Sara Gaiez.”

1634 Daniel Mahieu and Anne Bretforth.

„ Thos. Carpenter (Oxon) and Sara Chevalier, Canterbury.

1635 Adam Coppinger and Esther Marie.

„ Jehan de Camp and Louise de Luna.

„ Wm. Mariot (Leicr.) and Marie de Luna.

1636 Rev. Pierre d'Assigni and Elizth. Marie.

1637 Rev. Nathl. Marie (Leicestersh.) and Estre le Hure Wo, of
Andié Joye.

1640 Jaques de Primerose, M. D. and Louise de Hautmont.

„ Guilbert de Primerose Dr en Theol: and Louise de Lobel Wo.

1642 Edwd. Walls, Somerset, and Esther Pinchon, Canterbury.

„ Jean le More and Eliz. Toute le monde.

1669 John de la Chambre and Elizth. Martel.

1642 Philip Glover, Aylesbury, and Eliz. du Bourg.

1645 Jaques Guiot and Anne Bultel, Wo. of Jaqs. Maurois.

1647 Mr. Christoffe Cisener and Marie de Haze.

„ Jean Ducane du Quesne and Ester de la place.

„ Loveington Pamphlin and Eliz. de Neu.

„ Jean Stables, of Darby, and Jeane Creuleu.

„ Thos. Tookie, of St. Ives, and Eliz. Vincant.

- 1660 Rev. Jean Escoffier and Isabeau Blanque.
 1663 Rev. Jaqs. Felles and Sara Halliart.
 1664 Jean Delmé and Debh. Leadbitter.
 1666 Rev. David Primerose and Sarah Halliart, Wo. of Jaqs. Felles
 1662 Jean du Bois and Sara Waldo, Dr. of Daniel W.
 1669 Arnold de Lillers and Marie le More.
 1670 Saml. de Spagne and Marie Baudry.
 1687 Michel de la Marre and Suse. Pontin.
 „ Michel Brunet, W. and Marie Panou.
 1689 Louis de le Mare and Mary Ann Loujas.
 „ Wm. Turner, Esq., Canterbury, and Anne Marie Papillon.
 1695 Isaac de la Mare and Marie Grou.

Besides these register books, there is a large folio, appearing to be a transcript from the registers of various French chapels at the East end of London; it is intituled

“Répertoire Général ou Abrégé des Régistres des Baptêmes dans les Eglises de la Patente, Crispin Street, Wheeler Street, Le Marché, Bell Lane, et Brown’s Lane, situées dans le Spitalfields, depuis l’année, 1689.”

It ends with 1775, comprising 338 pages, and about 5070 baptisms.

La Patente	Baptisms	1689 to 1775
Crispin St.	„	1694 „ 1715
Perle St.	„	1700 „ 1701
Wheeler St.	„	1703 „ 1742
Bell Lane	„	1711 „ 1716
Eglise de Marché	„	1719 „ 1719
Brown’s Lane	„	„ „ 1738

A LIST OF MINISTERS OF THE LONDON WALLOON CHURCH.

Francois La Rivière*	1550	Jean Castel	1582
Richard Francois†	1550	Saml. Le Chevallier	1591
Nicolas des Gallars, dit De Saules	1560	Aaron Cappel	„
Pierre Alexandre‡	1561	Nathl. Marie	1601
Jean Cousin	1562	Abm. Aurelius	1605
Estienne Marnuer	1568	Jean Maximilien de Lan- gle	1621
Pierre L'oiseleur, dit De Villiers	1574	Gilbert Primerose||	1623
Robt. Le Maçon, dit de la Fontaine	„	Pierre Dumoulin§	1624
		Ezechiél Marmet¶	1631
		Louis Herault	1643

* *Francois Perucel, dit La Rivière* estoit Cordelier et Instructeur des Novices au convent de Paris, dès l'année 1542; il imita François Landri et prêcho librement le Carême et les Avents—*Beza, to i. p. 30.* Il fût de la Conférence qui tint à St. Germain en 1561, en présence de la Reine, du Roi et de la Reine de Navarre, au sujet des usages. Avec Marloret de Beza et Baybastes,—*ibidem* 1692. Il se trouve à la Bataille de Dreux en 1562, étant Ministre du Prince. Celu ci aiant esté pris, Perucel crût tout perdu et il se sauve avec Throgmorton Ambassadeur d'Angleterre a Nogent ou étoit la Douairière de Bouillon, que leur aiant fait bonne mine les livra le lendemain. Ce qui fût managé par le providence, Perucel aiant beaucoup contribué a fortifier le Prince pendant sa Prison. *Beza ii. p. 242.*

† Richard Vauville, alias François, Augustin a environ 1533, fait beaucoup de fruit à Bourges, et a esté un excellent ministre. Il est mort ministre en l'Eglise françoise de Franckfort après la dissipation de celle en Angleterre où il avoit long tems servi très heureusement.—*De Beze histoire Ecclesiastique tom i. p. p. 56, 57.*

‡ *Pierre Alexandre* was one of those patronised by Cranmer; he was the Colleague of M. de Saules, whose salary as Pastor was £50., Mr. Alexandre's was twenty mares.

|| *Gilbert Primerose* one of the King's Chaplains.

§ *Pierre Dumoulin*, well known as one of the principal Teachers among the French Reformers, and as the author of many excellent works,—*du Bouclier de la Foi, de la Défense de la Confession des Eglises Reformées, du Combat Chrétien, De la Vocation des Pasteurs, &c., &c.* During his short sojourn in England, he preached before James I. who criticized his book of the *Vocation des Pasteurs*. Dumoulin's son was the author of "*Traité sur la paix de l'âme*"—died at Sedan, 1658, Aet 90. His son Peter obtained a Prebend at Canterbury, was Chaplain to Charles II. and the author of several works.

¶ *Ezechiél Marmet* the author of *Meditations on the passage of Job*, (xviii. v. 23, 27,) "I know that my Redeemer liveth."

Jean de la Marche	1643	Saml. Bezombes	1704
Christofle Cisner	1647	Henry de St. Colome	1711
Jean Baptiste Stouppe	1652	Jean Jaques Claude§	„
Elie Delmé*	1653	Paul de la Douespe	1720
Jacques Felles	1660	Jaques de Mazures	1730
David Primerose	„	Jean Baptiste Gedeon	
Louis Herault (revient)†	„	Bouyer	1734
Marc Michel Michely	1671	Abm. Pierre Babineau	1740
Pierre Mussard	1675	David Renaud Bollier	1749
Charles Poizet	1683	Paul Conventant	„
Aaron Testas	1687	Gedeon Patron	1751
Paul Gravisset	„	Francois Louis de Bons	1752
Charles Bertheau‡	„	Benjn. Francs. Housse-	
Theodore Blanc	1693	mayn de Boulay	„
Jaques Collas de la Treille	1700	David Hy. Durand	1760
Jaques Saurin||	1701	Louis de la Chaumette	1761
Ezechiél Barbauld	1704	Jean Romilly	1766

* *Delmé*—A disagreement took place about 1652, between Delmé and his co-pastors Cisner and Stouppe, as to the observance of holydays; Cisner and Stouppe with the Consistory suspended Delmé, who appealed to the Colloquy, while Cisner contended that the Coetus should decide the matter. In 1656, a great many families of the congregation presented a petition to Oliver Cromwell, praying a reference of the matter to the Colloquy, which was accordingly granted.—(*Stow, vol. i. 443.*)

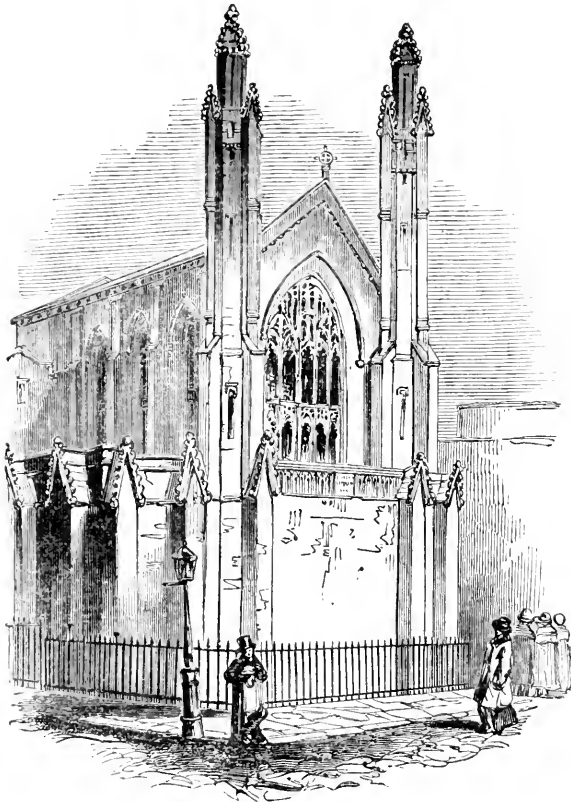
† *Louis Herault* was a Minister in Normandy, he was called to this Church temp: Car. I. and was so zealous a royalist, that he was forced to fly to France to escape the fury of the commonwealth men; he returned at the restoration to the Walloon Church, and afterwards obtained a Canonry at Canterbury, which he enjoyed till his death.

‡ *Charles Bertheau*, born at Montpellier in 1667, died in London, 26th December, 1732.

|| *Jaques Saurin*, born at Nismes, 6 January, 1677; he preached in London about five years, and then retired to the Hague, where he preached to a congregation of French Refugees in a chapel belonging to the Prince of Orange. He died in 1730. He was the author of twelve volumes of Sermons,—“The state of Christianity in France,” Discourses, Historical, Critical, and Moral, on the most remarkable events of the Old and New Testament, &c.

§ *Jean Jaques Claude*, born at the Hague, 16 January, 1684, son of Isaac Claude, Pastor at the Hague, and grandson of the celebrated Jean Claude.

Jaques Renaud Bollier	1769	Charles Sampson Elizee	
Jaqs. George Chantepie		Saml. Boiceau	1822
de la Saussaye	„	Jean Louis Bonnet	1830
Jean Le Cointe	1778	Auguste Louis	1835
Louis Mercier	1784	Paul Chas. Baup*	1836
Louis Amedee Anspach	1812	Francois Martin	1839
Chas. Louis Hy. Scholl	1820	W. G. Daugars	1842



THE NEW FRENCH CHURCH, ST. MARTIN'S LE GRAND.

* *P. C. Baup*—M Baup was recalled to Geneva in 1842, having first preached the *last* Sermon delivered at the Old Church in Threadneedle Street, which was published in that year with many historical notes.

The property now remaining applicable to the support of this church, its ministers, poor, &c., is very considerable, and consists amongst other particulars, of a freehold house in Albemarle Street, Piccadilly, now let at £150. per annum,—a large building in Church Street, Spitalfields, formerly l'Eglise Neuve, now let to the Wesleyan Methodists, at £105. per annum,—a small chapel formerly called “L'Artillerie,” in Artillery Street, Spitalfields, now let to a dissenting congregation,—various sums in the government funds, &c. &c. The sum annually distributed in relief to the poor exceeds £700.*

* In the vestry is a list of upwards of seven hundred bequests to this church. Among others are the following:—

			£	s.	d.
1750	Marie du Casse	.. ..	7901	17	0
„	Marie du Casse her niece		14542	13	0
1788	Noel Cossart	.. ..	3653	0	0

Jeane Basse of Mile End, by will dated 17 March, 1753, gave to the elders and deacons £2,000. 3 per cents., in trust, to pay the dividends to ten poor men and women, with preference to her own poor relations, and she nominated as the first six annuitants Wm. Le Keux, Peter Walker, Benjamin Hitchman, Jeremiah Atkins, Daniel Lepine, and Elizabeth Compton.

Esther Coquean, by will dated 17 December, 1743, gave the like sum to the deacons and their successors, the dividends to be paid to ten poor maids or widows aged fifty or more, for their lives, with preference to her own relations, and she nominated Judith Hitchman widow her cousin, and her daughter Mary Hitchman, Sush. Chalvelhear, Margt. Rusano, and Ellenor Darnecour.

CHAPTER IV.

THE FRENCH CHURCHES AT CANTERBURY, SANDWICH, NORWICH,
AND SOUTHAMPTON.

CANTERBURY.

IN consequence of the persecutions on account of their religion, thousands of trades people in the Spanish Netherlands fled to England about the year 1567. It would seem however that a Walloon Church had been established at Canterbury, some years previously to the Reign of Edward VI. for such is the tradition among the present congregation in that city; and it is also stated, that in 1561, Queen Elizabeth as a *further* mark of her favour, granted these Walloons the undercroft of the Cathedral Church, as a place of worship for themselves and their successors. This undercroft they have continued to use up to the present time.*

* Duncombe's Historical Description of Canterbury, p. 150.

When *Calvin's* sons, from *Artois'* fruitful fields,
Blind persecution's iron hand expells,
This fostering Church, maternal shelter yields.
Beneath her roof, where gospel freedom dwells,
Beneath her spacious roof, in rites divine
Lo! various sects and various tongues unite;
In blissful league, French, Germans, Britons join,
While hovering Angels listen with delight.

The descendants of the foreign Protestants believed that Queen Elizabeth had given them the use of the undercroft, but they had no written evidence of it, although search was made for it. The enquiry arose in consequence of the Archbishop at a Visitation, asking the ministers of the Walloon congregation, how they came possessed of this undercroft? The Dean replied, "by permission of the Dean and Chapter." Upon which, one of the Walloon

Those refugees who were weavers in silks and stuffs, made choice of Canterbury for their habitation, where they might have the benefit of the river, and an easy communication with the metropolis. For this purpose they had the Queen's letter of licence in her third year, (1561,) directed to the Mayor,* for such of them as should be approved of by the Archbishop, to remain here for the purpose of exercising their trades, so that they did not exceed a certain number therein mentioned, and as many servants as were necessary to carry on their business.†

Their numbers increased from time to time, in consequence of the continuance of the foreign persecution for religion, so that in 1634, the number of communicants in the Walloon Church was increased to nine hundred.‡ At the beginning of the Reign of Charles II. anno 1665, there were in this city 126 master weavers, their whole number here being near 1300, and they employed 759 English, so that the King thought proper to grant them a Charter in 1676, by which it appears that their numbers were then little short of 2500.

By this Charter they were enabled to become a Company, by the name and description of "The Master, Wardens, Assistants, and fellowship of Weavers."||

ministers said, "I ask pardon sir, it was given by the Crown." This assertion gave the Dean offence, and he threatened that unless they proved their right, or acknowledged their error, he would shut up the doors of their church.

* See Appendix. Petition of the strangers and the articles granted by the Mayor and Aldermen.

† 1567. A company of the Walloons or strangers is allowed to inhabit within the liberties of the city, by order of the Queen's Council, under the direction of the Burghmote. They are said to have come from Winchelsea.—*Records of the Burghmote.*

On the 22nd March, 1586, was a petition from the Company of Merchants of the Staple, to prevent the Walloons at Canterbury, (who were intending to depart from this realm and go to Directsea in Zealand,) from exporting Woolfells.—(*Lansd. MSS. vol. li.*)

‡ Hasted's Kent, vol. xi. 8vo. p. 92.

|| By an order of the Privy Council, 2nd May, 1613, it was ordered that the

About 1634, Archbishop Laud seemed inclined, as already stated, to break through the toleration which had been granted to the Dutch and Walloons on their settlement in England, and to be very harsh with them on the score of religion; insisting on their conformity with the English Liturgy and Church Government. He cited accordingly the ministers of the Dutch Churches at Maidstone and Sandwich to appear at his Consistory Court at Canterbury, and before himself at Lambeth, to answer certain interrogatories proposed to them. The congregations were much alarmed at his proceedings, and deputed one of their ministers and lay elders to supplicate his favour,* but he was inexorable. They contrived however to delay the matter until the Scotch War came on, and then the persecution ceased. John Bulteel, the then minister of the Walloon Congregation at Canterbury, published in 1645 a small 4to. volume, being "A Relation of the Troubles of the Three Foreign Churches in Kent."†

said congregation should, "according to His Majesty's gracious pleasure, peaceably and freely enjoy all such privileges, liberties, and immunities, and be permitted to use their assemblies and congregations in as ample manner as heretofore hath been allowed to them in the time of Queen Elizabeth or since."

About 1650, a curious dispute arose before the Court of Burghmote; the common carriers complaining that the master weavers had employed a non-freeman to convey their wares to London, and the master weavers urging various reasons for so doing; amongst others, that the complainants employed the Dover waggoner to convey the goods to London, that as he travelled after sunset, (which their own carrier never did,) he had frequently been robbed of their goods, &c., &c.

* The following is from a petition to the King, from the Canterbury Walloon Church about 1686. That they were never disturbed in their marriages till 1637, when endeavours were made to exempt the second and third descent of foreign strangers, but after representation, they were again permitted to enjoy their said religion till January last. That since January, John Six and Mary le Houcq were married in the Walloon Church by M. Delon, whereupon they were excommunicated by the Consistory Court of Canterbury, for a clandestine marriage, and M. Delon suspended from his ministry. It prays a continuation of the favours originally granted—absolution of John Six and Mary le Houcq, and restitution of the minister.

† Upon reference to this volume, it appears that "a note was given to

Towards the latter end of the 18th century, the silk weaving manufactory here had greatly decayed, the most part of it being removed to Spitalfields, there being in 1799 not more than ten master weavers, and only about eighty communicants. —(*Hasted.*)

The following memoranda have been collected relative to this congregation.

1582—The Burghmote direct that no more strangers shall be suffered to live in the city, unless allowed by the Mayor and three Aldermen under their hands and seals.

1642—The Walloons are to have two seals, to seal their two sorts of sayes.

1657—Seven hundred and thirty-nine poor persons employed as woolcombers.

1687—The weavers have their Hall at the Blackfriars in this city.

In a copy of a petition to the Lords of Trade and Plantations, and now in the City Chamber, it is stated, that the trade of the strangers is weaving all sorts of silk, and silk mixed with wool; that in 1694 they had 1000 looms at work in this city, employing above 2700 people, but shortly afterwards their looms were reduced to 200 by the importation of East India silks and calicos; that in 1719 there were only 334 looms in use in the city, and 58 master weavers living there, who had 51 apprentices, and that no journeymen were allowed to take apprentices, but were paid by the piece, according to the richness of the work.

“Our congregation doe bare armes in the traine bands for his

Sir John Coke by Dr. Primrose and Mr. Bulteel, of the numbers of foreigners belonging to the foreign churches,” viz. :—

French and Walloons of London	..	1400
Dutch of London	.. ..	140
Walloons of Canterbury	.. ..	900
Dutch of Colchester	.. ..	700
Walloons of Norwich	.. ..	396
Dutch of Norwich	.. ..	363
Dutch of Maidstone	.. ..	50
Dutch of Sandwich	.. ..	500
Dutch of Yarmouth	.. ..	28
Walloons of Southampton	.. ..	36

Ma^{ty} service to the number of fifty men and upwards. We have from time to time shewed our affection and readiness to advance his cause in the rising in Kent, where divers of us have ventured their lives and estates for the King's service to his Majesty,—first, in the gift presented unto him at his coming into England; also in the poule money, and more largely in the act of benevolence.”

At the Court at Whitehall, 29th September, 1639, upon consideration of the certificate of Mr. Attorney General, concerning differences between the weavers of London and Canterbury; His Majesty ordered—

1. That there shall be still (as there hath been since the erection of the Silk Office,) six-pence paid at the said office upon every pound of silk, both by natives and strangers; and six-pence more paid by strangers, and two-pence by natives, upon all stuffe manufactured.

2. That all stuff made at Canterbury shall be searched and sealed there, and not brought to the Hall at London to be sealed.

3. That all deceitful stuff made either by natives or strangers, be forfeited, defaced, and destroyed.

4. A bond in £100. penalty for securing His Majesty's duty. That the weavers of London and Canterbury be severed by several letters patent, the one from the other.

That the Deputy Alnager shall forthwith alter his seal to the form it was formerly, or else to some other forme differing from His Majesty's seal.—*Hasted's Kent, Seco. Additions to Canterbury, vol. xi. From the City Records.*

26th April, 1631. Letter from the Privy Council to Lord Maidstone, the Mayor and Recorder of Canterbury, &c., to assist the congregation in enforcing their rules, for the good government of the trade and congregation.

1651—A bond (penes me,) from Ab^m Landing of Sturry, Fuller, to the Overseers appointed in the Old Hall of Weavers, that whosoever brings any Sayes to full and thick, he will full and thick them conveniently, and without neglect, and receive no piece before it has been measured at the Hall.

1641. By reason of the war in Picardy, Artois, and Flanders,

many other Walloons are resorting to this city, and more are daily expected; it is agreed that if they do conform to the government of the city and the orders of the congregation, they may live as they have done for sixty years and upwards; it being found that by their trade they have been beneficial to the city. And a book is to be provided, in which their names shall be entered with their testimonials.

28th August, 1661. The King's letter requiring the Church not to admit or use Mr. Stoupe as minister, but give him to understand he is not to return to this kingdom, he being a known agent, and a common intelligencer of the late usurpers.

In 1663, the silk weavers of M. Jonon's congregation petitioned the Court of Burghmote, praying that the rules of the Hall might be re-established, which for some years past, by reason of the troubles of the kingdom, and divisions among themselves, had been very much neglected: certain rules are proposed for adoption, among which are—That the sealer may seal only Canterbury manufacture; in case of suspicion that any piece is of foreign make, the owner be taken before the Mayor; that the officer for measuring the *stuffs*, “be sworne to the secresie of the trade, not to discover one man's fashion to another, &c.”—*City Records*.

1663—Assizes were holden this year before Sir Orlando Bridgman and Sir Samuel Browne, Kn^{ts} two of the King's Justices, at the request of the inhabitants of Canterbury, to try a question between the Citizens and the Walloons, who deny contributing to the assessments for the relief of the English poor of the city.

14th November, 1662. At a Court at Whitehall, at which the King was present; the matter referred on the 5th of November 1662 to the Solicitor General was considered. The Solicitor General's report states that he had caused to come before him six Walloons of each party, and with the assistance of Sir Thomas Peyton, Bart., it had been agreed—

1. That all divisions occasioned by the late separation, be forever forgotten.

2. That both parties shall unite in one entire congregation.
3. That they immediately proceed to a choice of a minister, who is to be presented to the general colloque for approbation.
4. Nothing to be done or spoken to the contempt of the liturgy, doctrine, or discipline of the Church of England.
5. That they maintain their own poor.

Which things being agreed to, it was submitted to His Majesty—

1. That the usual place of meeting near the Cathedral be continued as formerly.
2. That for avoiding the penalties of nonconformity, this congregation be declared a part of the foreign reformed churches.
3. That they be not taxed for any poor but their own.

All which the Council confirmed, and required the Mayor and Aldermen of the City of Canterbury, &c. to take due care that this agreement be performed.

In Mr. Turner's expressions before the judge at the assize at Maidstone, 1st August, 1679, it is stated that the congregation did contain 2500 communicants.—“That the strangers at their first coming in in Queen Elizabeth's raigne, they were then poore and distressed strangers, but now they are grown *hoger and moger*.”

The following property belongs to the congregation,—

	Annual produce.		
	£.	s.	d.
Several pieces of land in Burmarsh in Kent, given in 1675,—surviving Trustees, Peter Delasaux, I. Hulbert, Lewis Decaufour	46	0	0
A Rent Charge on an Estate at Iekham, to purchase wood fuel for the poor Walloons, by Will of Ab ^m Didier in 1688	1	0	0
Two Tenements in the Borough of Staplegate, for the maintenance of the Walloon poor, by Deed 1726, I. Legrand, Peter Legrand, —. Legrand . . .			
Legacies, collections, contributions, &c., by the members of the French congregation, to form a revenue for the minister and poor, (<i>from 1570 to 1786.</i>)			
£1,200 Old South Sea Annuities; Trustees, Peter Delasaux, James Six, I. Legrand, John Claris	36	0	0

THE FOLLOWING WERE MINISTERS OF THIS CONGREGATION.

Anthoine Lescaillet, (died 1596,)	1581
——— Noe	1592
Samuel Le Chevalier	1595
Philippe Delmé, (died 22nd April, 1653,)	1619
Jean Bulteel }	1630
Paul Georges }	
Joseph Poujade, (1647,*)	1638
Paul Georgier, (died 15th March, 1689,)	1648
Pierre Le Keux, formerly minister at Dover,	1653
Philippe Le Keux	1654
Elie Paul D'Arande	1664
Arnaud Boucherie, (died 3rd July, 1685,)	1670
M. Delon, (died 28th December, 1686)	———
Pierre Trouillart	1686
Jacob Le Bailly (died 16th July, 1698,)	1690
M. ——— Trepsac	1698
Jaques Gast de Lavaure†	1699
M. Cherpentier	1700
Jaques Cartault‡	1702

* There were many charges against the moral character of this minister, which for two or three years were entertained by the colloquy, which pronounced sentence in 1647.

On the 31 March, 1648, the House of Commons referred the petition of the elders of this church, to the committee of plundered ministers. On the 17th of April following, the committee after referring to the expulsion of Mr. Ponjade from the ministry, by the decrees of the consistory of the colloque and of the synod, and to his having refused submission, and taking upon himself to officiate in an English Church at Canterbury to a party of the French congregation—ordered, that Mr. Ponjade should not officiate or do any act contrary to the sentence of the synod, and ordered that the Mayor and Justices should suppress all divisions against the peace of the congregation and their discipline. The congregation thereupon complained to the court of Burghmote of the divisions caused by Mr. Ponjade and continued by Mr. De la Prix and their adherents, who had obtained possession of the Hall, broken the articles, and detained the Charter, and they therefore prayed for redress.

† Married at Hungerford Chapel to Marie Bossatran of Wandsworth.

‡ Married at Hungerford Chapel, 8 October, 1702, to Dame Madelain Pierresené.

M. Delaroche	.. .. .	1707
Paul Fourestier	.. .. .	1712
— de la Rose, (died 7th January, 1712,)	..	—
Charles Dubles, (1767,)	.. .. .	1748
Francois Durand, (1767,)	.. .. .	1767
Jean Francis Mieville, (died 19th January, 1840, æt 79,)		1789

The registers are contained in nine volumes.

No. 1, is a narrow folio, covered with the parchment leaf of an old missal, and intituled—

“Livre—consistoire L’an mil (cinq cents) quatre vint et un—jusques au mois de Juing, 1584.

Avec les Enffans qui ont esté baptissé depuis le mois de Juillet, 1581, jusques au mois de Juing, 1584.

Comme un les Mariages qui ont esté celebré durant le temps q. Aussy les morts durante le mèsme temps.”

“Les noms des Enfans baptises entre les etrangers depuis le 5 Ja., 1581.”

(2 July, 1581) “Le mèsme jour fut baptisé l’Enfan de Nicolas de Vauch, apellé Judith, et po^r parris Sebastien Cattebury, et Jā de le becque..”

(July, 1582) Le 22 fut baptisés l’Enfan de Jacque Wyart, apellé Rebecca, et pour parrins Pierre Salomō et Pierre Mauroy.”

Then follow thirty-two marriages,—the first is

“Le 5^e fut celebré le mariage de Hubert Prevost et Marie du Monceau.”

“It de Louis Morel, ministre de la Parole de Dieu, de l’Eglise de la Rye et (Ariadne Jourdan)” 19 May, 1583.

“Le 16^e fut celebré le mariage du Jan Cunelier et Bauduine Messmā, avec la recognoissance de lu^r faute d’avoir paillarde ensemble nuy avoir le^r promesses.”

Then follow the deaths.*

Le 27 de Juin, mourut Marye Ealene fême de Nicolas (Leupet.)

* At the colloquy held at London in 1601, it was resolved that all drinkings and similar abuses after funerals should be reformed, as prejudicial to the widows and orphans and repugnant to christian decency.

The ravages of the plague in February 1582 are very pathetically, yet simply recorded in the following entries of the deaths in one family.

La fême Direlin,
Un autre éfant,
Magdalene sa fille,
Un autre petit,
Et un autre le même jo^r,
La dernier fille.

No. 2, is a very narrow and long book, bound with the parchment leaf of an old missal, it is intituled—

“Les noms de ceux quy sont morts entre les étrangers resident en Cantorbery depuis le mois de Juing, 1590.” (ends 1630.)

“Nicolas de Moncheau, le 22^e (Juillet, 1590.)

“Jan Catel fils de Jaques.”

“Mons^r le Gras, gentilhome françois et export Jurisconsulte, le 28^e”

“1596. Maistre Anthoine Lescaillet, ministre de l'Eglise Wallone, de ceste ville mourut au Seigneur le 5 de Jan., et fut enterré le leudemain au Temple St. Pierre.”

1597. Nicolas Lambert ieune compagnō fils de Christofle, le 1 de Mars.

In June 1599, out of 26 deaths, 17 died of plague,—in July there were 78 deaths of plague,—in August, 39,—and in September, 44.

1623. “Le 6 Sept. mourut Rebecca Wyart feme de Ysac de la mer.”

“Deux enfans d'Eustace le Conte sont morir le 20 et 22 de la Contagion, Du mois de Juin, 1625.”

No. 3,* is a narrow folio, containing deaths from 1630 to 27 October, 1715.

* This and the two previous registers and the register of marriages from 1645 to 1704, were discovered in 1839 in an old carved box in the roof of the London Walloon Church.

EXTRACTS.

“Jean Jacob Vanderflaat docteur en medecin, mourut le 3^e jour de Februer, 1631-2, en Londres apres avoir este taillé de la Piere.”

After the year 1647, is “Par les (grave) et inexorables troubles advenu par Poujade à la faction en la rupture à descirement de l'Eglise, le registre a este quelques temps Dilaïex a esté redraissè le mieux que memoire la peu porter.”

The names are then put down without dates, thus :

“Phillipe Le Roy, deceede,

Corneille Agace, agè de 13 ans, deceede.”

“22 d'avril, 1653, mourut nostre pasteur Monsieur de la me a 11 heure du soir et fut mis en terre le 26 de ce mois.”

1678. “Le 4 d'aoust mourut la femme Jean le Leu a savoir Judit le Keux. Et fut le premier quil fut enterré selon l'acte du Parlement ensevely en etofe de Linc.”*

1689. “Mars 15 mourut Mons^r Paul Gorgier nostre fidel pasteur aiant servy nostre Eglise 41-2 anns.”

1691. “Docteur William Jacob dit Wanderslaat a Ailston proche de Maidston.”

1696. “Jacob du Castel, docteur en medesine a Maydston.”

No. 4, is a folio, intituled—

“Liure des baptismes de L'Eglise Valone de Canterbury depuis le xxiiij de Juillet, 1590.” “Jusques la 15 de Mars, 1602.”

At the other end are marriages, intituled “Liure des Mariages, depuis le 24 de Juillet, 1590.†

* Pursuant to 30 car. II. cap. 3. See *Burn's History of Parish Registers*, (1829,) pp. 30, 101.

† It appears to have been the custom in this congregation to have a marriage contract entered into between every couple married. It provided for the children of the intended marriage, and if either party had been married before, a distribution of property was made to “les enfans du premier liete.” Many of these contracts are still in existence; they were prepared by the “Greffier des hommes politiques,” (a registrar who was appointed by them to draw up all contracts and obligations which passed among the Refugees,) and contained the names and relationship of the various persons who accompanied the parties to the Greffier,—the fortunes of the parties, &c., &c., the whole signed by the par-

En l'an 1590. "Le 26^e de Juillet, Pierre Hauburdin, natif du Loçon, ave Elizabeth de la Bergue, natifve de *Watterlo*."*

8 Oct^r, 1598. Nicolas Pincede, vefu, natif de Cormon, et Jane Gresset, delaissee, (de onze ou 12 ans,) de Jan Martin, natifve d'amien. Notez que Mons^r le Comissaire a autorisé l'dite Jane de se remarrier, cõe appert p une lettre patente gardeé entre les papiers du Consistoire."

No. 5 and 6, contain baptisms and marriages, and No. 7, nearly five thousand baptisms.

No. 8. A thick octavo book of espousals or banns, ("promesses," or "annonces,") and marriages, commencing 20th November, 1645, and ending 12th March, 1704, (pages 64 to 90 wanting.)† The entries in this book have sometimes a note at the end, stating when and where the parties were married, thus :

Le 5^e Septembre, 1674. Il y a promesse de mariage entre Jean Lansell filz de Severin Lansell, natif de Canterbury, et Esther le Keux fille d' Edwoard le Keux, natifue aussy de Canterb :

Ils ont esté marié en cettè Eglise, le 8^e Octobre, 1674.

Sometimes there is the addition of

"Point marié en l'Eglise."—"Ils ont marié a l'Anglois,"—"Ils ont marié a la paroisse Eglise."

and their attendants. In 1650 one of these contracts was cancelled by the parties, in consequence of "un grand refroidissement d'amitié," which had taken place between the young couple.

Les hommes politiques were appointed by the Mayor and Corporation, to superintend all matters connected with the temporal concerns of the several members of the congregation, and the peace and welfare of the City.

* There appear several marriages of persons from Waterloo, and in 1635 is the baptism of a *Watteran Watterlo*.

† This book was also found in a box in the roof of the London Walloon Church, with the three others mentioned at page 47. After a marriage in 1695, "Sont le premier qui sont marié, leur annonce estant publié a leur paroisse selon l'acte du parlement."

There is a hiatus in the registers from 1584 to 1590. Some of the marriages during the deficient period have been discovered by reference to the contracts for that time, which however from their tattered and decayed state are barely legible.

- 1666 Elie Paul Darande, (S. of Elie Darande of Southampton,) M. A. of Oxford, and pastor of this church, and Frances Pickering d. of Benjamin P. of West Hoadley, Sussex.
- 1692 Jean Planque, Wr. of Thorpe, Essex, and Marie de lecluse Wo.
- 1693 Jaques Gambier (S. of Gedeon and Jenne Broche,) and Jenne Marselle, (d of François M. and Madelaine le Roy.)
- 1699 John Bing (S. of John and Francoise,) and Madel^e Delamare, d. of Jaques Delamare and Marie Hanette.
- 1699 M. Jaques Gast de la Voure, min^r of this church, S. of M. Pierre Gast de la Voure, M. D., and Charlotte Gast.
- 1700 Andre Gambier and Madel^e De Visme, d. of Ab^m and Sus^e Le Clerc.
- 1683 Ab^m de Visme, Wr. natif de Qui l'Hopital en Picardy and Sus^e Lortier, Wo. of Adrien du Hamel, mar^d 16 Auo^t, 1683.
- 1691 Pierre Le Maistre and Marie Minet, d. of Ambrose M. of Dover.
- 1693 Jean Swinford St. John's Thanet, and Anne Patou.

EXTRACTS FROM NO. 9.—BAPTISMS.

- 1725 Gaspard, son of Mr. Pierre de Layard, Mayor.
- 1736 Jean, son of Jean Baptiste De Vijme and Mary Gambier.
- 1592 Daniel S. of Cha^s Du Bois, ("a porté de dela la mer,") ayant pour temoins Jan Hugue, Moyse Caron, Judith Du Bois, et Gabrielle Boutiniere.

MARRIAGES.

- 1590 Adrian de Cuillerie and Jeane de Milan.*
- „ Laurens Wautier and Marie Desrousseaux.
- 1594 Jan Delbeq and Franc^e de Mory.
- „ Jaques Meurillon and Susanne del Planque.
- 1596 Jan de L'esperan and Loyse Feret.

* The following is the form in which nearly all the marriages are recorded.

"François Desplachis, fils de feu Toussain, natif de Fucemon, and Elizabeth de Crepi, fille d'Andrieu, natifue de Campagne pres de Calais."

- 1598 Daniel Le Conte and Marthe Fauquere.
- 1602 Isaac de la Mer and Rebecca Wiart.
- 1605 Tobie Santhune and Marie de Salomé.
- 1608 Jan Gambier and Judith Crignon.
- 1610 Pierre Wiebau and Reb^a de Vaucy.
- 1614 Sam^l Sedt and Rachel le Noble.
- „ Sam^l del Marliere and Judith Thiery.
- 1615 Jan Brocart and Lea Robiquet.
- 1616 Jan le Keux and Marie de L'espan.
- „ Lawren des Lespine and Peronne du Vinaige.
- „ Phillippe Delmé and Elizth Maurois.
- 1617 Pierre Bogart and Judith de L'abre.
- 1620 Jacob de la Mer and Jeane Milleroye.
- 1621 Jaques Fremault and Sara le Mahen.
- „ Michel Polet and Marie la Febure.
- 1624 Samuel du Bois and Judith de Neu.
- „ Phillippe Blondel and Rachel Hardué.
- 1625 Jaques Dambrine and Pasques Descarpentieres.
- 1626 Jean Marmequé and Marie Horart.
- 1627 Jean Quentin and Susane Tiberghien.
- „ Jaques Fauquet and Jeane Boulenger.
- 1628 Jean Gigon and Jaqueline du Pont.
- 1629 Sam^l le Gillon and Esther Prime.
- 1630 Jaques de la Motte and Barbe de Sain.
- 1631 Pierre Follet and Jeane du Four.
- 1635 Elie Descamps and Marg^{te} Barisel.
- 1639 Louis Sainet Ynes and Jeane Beaussart.
- 1640 Pierre le Turq and Jeane Boute.
- 1642 Germain Clarisse and Marie Gloriez.
- 1678 Charles Lason and Mary Didier.

The service was performed in the undercroft, according to the usages of the Reformed Church of France, until about thirty or forty years since, when, upon M. Mieville being offered a benefice in the Church of England, the vestry consented to allow the use of a translation of the English Liturgy.

THE FRENCH UNIFORM CHURCH, CANTERBURY.

Prior to the establishment of this congregation, there had been one or two secessions from the congregation at the Undercroft. One of these existed in 1651, for they presented a petition to the Burghmote, as the strangers assembling in the late Archbishop's palace, and of Theodore Crippaine's congregation. They were united again to the old congregation by the interference of the Colloque in 1654. The order relating to this congregation, as it refers to the duties of the politic men, is given at length in the note below.*

It appears from numerous letters and petitions copied into the register of this church, that it was formed about 1709, and was a secession from the Walloon Church assembling at the undercroft of the cathedral, and then consisted of about three hundred persons. It was called the "French Uniform Church," and the congregation met at a place called the malthouse.†

* Order from the Burghmote Book of Canterbury.—"14 Oct., 1651, the strangers dwelling in the city and suburbs now having their place of public assembly for the worship of God in the late Archbishop's palace, and being of Theodore Crippaine's congregation, for their better government and to prevent disorders from henceforth, they are to choose and to have from amongst themselves a convenient number of politique men, who shall be sworn as hath been accustomed within the city for the due execution of their office, and a warrant (under the hand and seal of the mayor for the time being and one of the justices of the peace,) is to be yearly granted unto the politique men for the better execution of their office, the prevention of disorders among the said strangers, and the better to enable them to keep their congregation in obedience to the government of the city."

† "There was in 1720 a French chapel or meeting house within these precincts, (Canterbury cathedral and priory) for Anne Herault of Canterbury, spinster, by her will, proved that year, gave the sum of £10. to the adorning and repairing of the French chapel or meeting house in the Archbishop's palace here, belonging to the French congregation." *Hasted's Kent*, vol. iv. fol. p. 502. This was probably the malthouse chapel which was situate where formerly the dissenting congregation of the Rev. Edwd. Perronet assembled,—when a French church, the Church of England's rites and ceremonies were performed. The house now occupied by Mr. Austin near the green court is built on the site on which the malthouse stood.

It no doubt took its name in consequence of adopting the Liturgy of the Church of England, and regulating its proceedings in uniformity with that Church.

The objects of the letters and petitions before referred to, and addressed to the Queen, the Archbishops of Canterbury and York, and to the Members of Parliament representing the city of Canterbury, appear to be the re-ordination of the Rev. John Charpentier as their minister, and a participation in the bounty given by the Queen to the *poor* of the French Refugees.

The register is a thin folio, which was for many years prior to 1837, kept with the Records of the Walloon Church. The first document is dated the 1st of December, 1709, and is the appointment of Mr. Pierre Richard as minister “de la nouvelle Eglise Françoise à la manière Anglicane,” at £20. per annum. Mr. Richard appears to have left the congregation about the 30th of June, 1710. The Rev. Jean Lardeau succeeded; he was ordained priest by the Bishop of London, on the 24th September, 1710. On the 23rd September, 1716, the Rev. Mr. Charpenter,* after six years official duties, left on account of ill health; and Mr. Pierre Le Seur was appointed in his stead, and he appears to have been the minister up to 1745.

The first baptism is on the 12th February, 1709-10.

One of the baptisms is described to be “dans la Chapelle Françoise de Christ Church,” and several are those of the children of M. Louis Lestang, Esq., and de Madame Magdelaine Susanne de Lestang.

* In a petition he presented to the Abp. of Canterbury, he states that “his family had suffered very much for the Protestant religion, especially his father, who was put to death by the dragoons and died as a martyr in y^e year 168(3).”

The Rev. Mr. Cherpentier appears to have waited long for his priest's orders, and finding his congregation beginning to weary at the delay, ventured at Christmas, 1711, to administer the sacrament, without having received his orders, which circumstance, added to the alleged interference of “their enemies, the congregation of the Walloon church,” occasioned the Archbishop to withhold his orders.

The last baptism is in 1745, soon after which time probably, the congregation was dissolved or returned to that at the Undercroft.

There is the entry of only one marriage, which is of Jean Turmain and Cath Beere, on the 23rd January, 1743.

THE WALLOON CHURCH,
SANDWICH.

There appeared at first some uncertainty about the existence of a Walloon Church at Sandwich, seeing that it was not named in the list furnished by Dr. Primrose and Mr. Bulteel about 1645, nor were there to be found any registers or any clear evidence that there had been any other than a *Dutch* Church at this port. The result of the author's searches however, was the discovery of an old church book belonging to "l'Eglise de Sandeuuyt Françoise," and which notices also the gift of a noble "aux *deux* Eglises, p. ung frere flamen." This book comprises the period from 1568 to 1570, and it is very likely that the congregation did not exist much later than this date, but that they settled at Norwich, in pursuance of the Queen's letters patent for that purpose, which were granted in 1564 in consequence of a resolution of the Mayor, Sheriffs, &c., of Norwich, to "invite divers strangers of the Low countries which were now come to London and *Sandwich*."

It would appear by the account book before referred to, that their minister in 1586 was M. Bastia.

On Archbishop Parker's visit to Sandwich in 1563, he took notice of "the French and Dutch, or both" who had here settled themselves, and he wrote to a friend at court that he found them very godly on the sabbath day and busy in their work on the week day. "Profitable and gentle strangers ought to be welcome and not to be grudged at."—*Strype's Parker, fol. p. 139.*

A long narrow folio in vellum cover (penes me) contains the accounts of receipts and disbursements on account of the poor, &c., “de l'Eglise de Sandeuuyt François”. It commences in 1568 and ends in 1570. The following are extracts from it.

(1568.) Les Anciens et Diacres ont prestés pour souvenir à la nécessité des poveres.

			£	s.	d.
Premier, Jan des Bonets .. ..	..	..	0	13	4
Joose des Champs .. ..	..	..	0	6	8
Pierre Tourseel .. ..	..	..	0	8	0

DIACRES.

Mahieu Honneghele .. ..	..	..	0	19	4
Jaques Lermomet .. ..	..	..	0	16	0
Jan de la Haie .. ..	..	..	0	10	0
François Genemart .. ..	..	..	0	6	0
Ghuilame Queyne .. ..	..	..	0	6	0
Pierre Van Archre .. ..	..	..	0	1	6

Some totale	4	9	4
-------------	---	---	---

Ensuite les receptes des baiss po^r a lu baie doné au pover de l'Eglise de Sandeuuyt François.

	s.	d.
Recu le 29 jour d'octobre de Ipolite à cause des florins promis	1	7
Recu le premier jour de novēbre au temple au plateler	11	
Recu de Franse Oute le 20 jo ^r de novēbre, pour le quartier denier passé des amēdes donets de la drapperie au poures	1	9
Item reçu de Jacob de Maire de la reste d'un noble done jadis aux deux eglises p ung frere flamen ..	3 ^{sh}	
Recu de quel ⁿ denier a Dieu*	2 ^d	
Mestre Bastia, ministre	6 ^d	
Receu a cause de la vendue des biens et acoustrement de feu Jan Catel	36 ^{sh}	6 ^d
Item q nous avons recheu de done de l'Eglise françoise de hampton	1	10 0

* Earnest penny.

Item de l'Eglise françoise de nooruits*	..	5	8	1
Recheut dudit Mr. Charles de quelque argent qu'il avoit trouvé en quelque escarchell	.. ..			8 ^d
De Baltazar Ernone Receus remis des deniers procedans des ventes des bayes en ceste ville de Sanduwits	£1	10 ^{sh}		
Du pourchats faiet avec le plateler, durant led ^t mois com- prins un double Philippus d'or, donne et mis aud ^t plateler le jour de la Coene porte en tout et R ^t			xx ^{sh}	ij ^d
D'un Capitaine de guerre a este' receut huict daldres et de ^t estimez a la mony de ce pays	..		xxxiiiij ^{sh}	
De Jacque Facon Soldat quil a donne aux pouvres a esté recept ung daldre Reduict a la mony de ce pays			iiiij ^{sh}	
De quelque bonne psonne po ^r ung denier a dieu	..		1 ^{sh}	
De Laurens des Bouveryes adcause de bayes p luy vendues icy pour le droiet des pouvres R ^t	.. ..		xx ^s	

A LIST OF CONTRIBUTORS TO THE POOR BEING SETTLERS AT SAND-
WICH, OCTOBER, 1571.

	s.	d.		s.	d.
Baltazar Ernoul	..	1 0	Andrieu Monnier	..	0 4
Jan Lancel 1 0	Jan le Mair	..	.. 0 4
Pierre de Larbre	..	0 4	Marcq Blanchart	..	0 4
Andrieu Broucq	..	0 4	Jacques Lernoul	..	0 6
Gilles Facon	..	0 4	Jan des bouveryes		0 8
Ricoul Tonnel 0 3	Jan Phles	..	..
Pierre de le Porte	..	2 4	Louis de Gallonnett		0 4
Jan des Bonnets	..	1 4	Jan Rotart	..	.. 0 6
Jan des Prez	..	0 6	Nicholas Rogier		0 6
Bastin Bernard	..	0 6	Jossue Facon et sa cōpagne		
Fredericq Butin	..	0 4	Michel Clarisse	..	0 10
Pierre Van Acre	..	0 4	Marye Pennequi		1 0
Jan de la Hayes	..	1 0	Pierre de Salomez	..	0 8
Jacques Tenelin	..	1 0	Jan le Sage	..	0 4
Jacques de le Porte		0 6	Jenne Horede	..	0 2
Grequere le tomar	..	0 4	Brisse Gilles	..	1 0
Jan des Camps	..	0 9	Noe Guiset	..	..
Pierre du Brusle	..	0 6	Mr. Rolant	..	0 3

	s.	d.		s.	d.
Mr. Simon Oudart ..	0	6	Pierre le Clercq ..	0	2
Cicille Beautmets ..	0	6	Jā Bauchery ..	0	1
Catherine Versin ..	0	1	Jan Creton ..	0	2
Jacques Le Clercq ..	0	4	Augustin Clout ..	0	2
Jasquier Vernelours ..			Nicolas Rolin ..	0	2
Jasque Cauliers ..	0	4	Jacques le Roy ..	0	4
Christoffe Ernoult ..	1	0	Jan Taillebert ..	0	2
Nicolas Bayart ..	0	3	Laurens des Bouueryes	1	0
Anthoine Caulier ..	0	6	Eustace Flamē ..		
Francois de Vos ..	0	4	Daniel Coine ..	0	2
Jacques Fournier ..	0	2	La Vefue Meskarr	0	3
Francoise Millecamps	0	2	Phles le Moor ..	0	2
Nicolas de Latour ..	0	4	Jan de La Waulle ..		
Jan Boulein ..	0	3	Lion Stenendar ..		
Michiel Creton ..	0	6	Denis du Bins ..		
Anthoine Vons Berguier	0	6	Jan Butin ..		
Lion Boeuf ..	0	3	Martin Roussel ..	0	6
Pierre du Forest ..	0	3	Michiel du Bray ..	0	4
Guillebert Pre ..	0	4	Jan Henquebart ..	0	4
Pierre du Cattel ..	0	6	Jenne Le Hardy ..	0	6
Mahieu Hennenagle ..	2	0	Jan du Taillis ..	0	4
Nicolas le Febure ..	0	4	De la Femme Ollivier de		
Anthoine de le Vernulle	0	3	pūes pour deux mois	1	0
Nicaise Le Laure ..					
Pehles Le Leure ..	0	4	Soe ^r de R ^{te} porte	£1	14 11
Jacques le Moor ..	0	2			

Item paier pour le jour de la cene, pour pain et vin et veires 2^{sh} 4^d
A Jacqz sans mains 2^{sh}
A Patriarche 6^d
Au beau frere Carlemaigne 1^{sh}
Item fut achete par Jan de le haye et Salomō Six au mois
de Feburier, 1569, avant pasques De savoir 12 Beu-
sale du Bled pour distribuer aux puvres. Les trois
beusale a 22 gx la beussale et les 9 autres a 23 gx
Dont portent les d' 12 beusale a la soe de .. 22^{sh} 9^d

Pour avoir faire mudré de lesdts 12 beusale paye au ma snier	9 ^d
Et puis payé au boulengier pour cuire les douze beusele	3 ^{sh}
Reçu pour le proufit de faire cuire	2 ^{sh} 2 ^d
A Jacques Sans main pour aller a Noordwiths	3
Pour un hōme et une fēme et 2 enfāns allans a Londres	4 ^{sh} 6 ^d
Payé a l'apotichaire po ^r quelque brunage po ^r la Vefue bro- dersde	5 ^d
A Mr. Lambrect po ^r plusieurs brunages ..	2 ^{sh}
A la fille Jeha becq orpheline dint au logis du Cannelier, pour lachapt de trois aulnes et demye de toille au pris de sept penins et demy lalune laquelle toille a esté employée en deux chemises comprins les façons pour tous paye	2 ^s 7 ^d
A Baltazar Ernoult pour le louaige de deux chevaux pour faire le voyaige a Douvres, avec le ministre, pour eux trouver vers aul . . . cap ^{nes} de guerre pour recomman- der les pauvres de ceste egle	2 ^s 4 ^d
A ung Italien mallade pour subvenir a sa necessité payer	1 ^{sh}
Aux porteurs ayans porté la femme dudit deffunct en terre cōprins le salaire du fossier	ij ^{sh} vj ^d
A un couvreur ayant couvert la Hutte des Mallades de la peste comprins le clous	ij ^{sh} vj ^d
A François Oute pour lachapt deperches debois employée a lad : hutte	ii ^j ^d
A Denis du Buis charpētier pour avoir faict lad : hutte	1 ^{sh}
Aux ouvriers ayans ouvré a lad' Hutte en despens de bourche	1 ^{sh} iiij ^d
A Jehā de Beaugrand pour huit pēches de bois employee a lad : hutte	1 ^{sh} ij ^d
A ung Carlier ayant (faict) le comble de lad' hutte ensam- ble plusieurs aix debois paye	vj ^{sh} vj ^d
A Michiel Lertroit garde des Mallades de la peste pour un paillet et une espaulle de mouton	i ^{sh} iiij ^d
A Mahieu hennenagle po ^r (bivers) et zeppe Livre ausd' mallades de la peste	vj ^d et dei.
Ausd mallades en vin, ver Jus, pain, chair, et pluisieurs aultres ptyes	ij ^{sh} vj ^d

A une femme flamengue ayant garde au comencemet de la malladye lesd ^s mallades de la peste \bar{p} accord et mar- chief faict avec elle	xij ^{sh}
A Jan priem pour le Louage de sa maisonq lesd' Infectez de la peste ont occupee comprins le par a eux Livre aussy \bar{p} accord—paye	v ^s
A la fille Vincent Tiberqium pour une paire de souliers	vj ^d
A pierre Baillocul pour ses gaiges et salaires davoit sone' aux presche icy pour trois mois Ass ^r Juillet Aougst et septebre derniers	j ^{sh}
A François Clement de Tournay pour son Voyage dicy a Londres avec ses enfans	iijs ^s vj ^d
A Jan le Maire en lacquid dud' François clement pour son Logis d'une nuict	j ^d
Au fossier pour la sepulture de michiel Lortion cōprins le port en terre	iijs ^s viij ^d
A Mr. George ——— pour la sollicitude et cure \bar{p} luy faicte à Guillaē du pre adcae d'une apostume \bar{p} luy guerye	vj ^{sh}

The preceding extracts relating to the building of a shed for those infected with the plague, and to the wine, verjuice, &c., &c., provided for them, are very affecting. How truly wretched must have been the condition of these poor strangers, banished from their home, infected with the plague, and denied even the society of their companions in exile!

Further notices of the foreigners at Sandwich, will be found under the title of the *Dutch Church* there.

NORWICH.

Blomefield, in his *History of Norwich*, notices the year 1336 as memorable for the great increase of the Flemish stuff or worsted Manufacture, which proved the most advantageous trade to the nation in general, and this city and county in

particular. The inestimable value of our English wool was not unknown to our ancestors even at the time of the conquest, as appears from Domesday Book, where the sheep of every manor are exactly registered; but yet the manufacturing of it was done by foreigners,* and the value then consisted in the goods that were imported in exchange for it, and, as far as I can find, it continued so at least to the time of Hen. I. when the Colony of OLD DUTCH, frightened out of their country by an inundation, came to England and settled, as Fuller thinks, in Pembrokeshire only, but Blomefield was of opinion that several of them at that time settled at Wursted or Worsted in Norfolk, and so early introduced the art of Stuff Weaving there, which, as is natural to suppose, soon made its way into this city; not that it grew to be of any great consequence till the latter end of Hen. III. and Edw. I. when it much increased, so that in the time of Edw. II. *Worsted Stuff* was famous, and Norwich increased very much by the making of it. Although therefore this historian admits the introduction of “Broad Cloth or the art of clothing” by the Flemings about 1336, yet he contends that the Worsted manufacture was of much earlier date in this county.

The 14th Car. ii. cap. 5, (1663) intituled “An Act for regulating the making of Stuffs in Norfolk and Norwich,” after reciting that divers abuses and deceits had of late years been used in making of Norwich Stuffs, &c., and great variety of new Stuffs had been invented, so that the powers of the 7th Edw. 4th, cap. 1, were insufficient for regulating the same; and the number of wardens appointed by that Act being too few,—enacts the appointment of twelve wardens and thirty

* Fuller in his Church History relates that the King and State growing sensible of the great gain the Netherlands got by our English wool, (in memory whereof the Duke of Burgundy not long after instituted the order of the Golden Fleece,) employed emissaries abroad, who persuaded many skilful workmen to come over to this country, who were dispersed to various parts of the kingdom.

assistants—imposes penalties—directs how worsted yarns shall be made, and that there should be no weaving in harvest time, (viz.: from 15 August to 15 September,) &c., &c.

In 1564 this city being in much distress by decay of the worsted manufacture, which was now at so low an ebb that many were forced to leave their houses and go into the country to get their bread; after many consultations had, how to redress it, the Mayor, Sheriffs, &c., resolved to wait upon his Grace Thomas Duke of Norfolk, who was then at his palace in the city, and there advising with him what was best to be done, a resolution passed, to invite divers *strangers* of the Low countries, which were now come to *London* and *Sandwich*, for refuge from the persecution then raised against them by the power of the Duke of Alva, principal for the King of Spain, which strangers had obtained license from the Queen to exercise the making of flanders commodities of wool in Her Majesty's dominions; and upon application made by the Duke, Her Majesty granted her letters patent (under the Privy seal, and dated 1st November, 1564,) at the Duke's own charge, for the placing of thirty master workmen, each household consisting of seven persons, and not exceeding in all three hundred Dutch and Walloons, who came to Norwich and set up the making of Bayes, Sayes, Arras, Mockades, and such like,* which immediately employed a great number of hands, so that the houses which were decayed, were now repaired and inhabited, and both city and country grew rich; the first, by the plentiful demand for their provisions, and the latter, by their

* The 7th Edwd. IV. cap. 1, "for making of Worsteds," refers to the manufactures in this city; and the 14th and 15th Hen. VIII. cap. 3, "touching Worsted Weavers of Yarmouth and Linn," notices the first mentioned Act, and states, "that it is discreetly considered in this present Parliament that the true making and draping of Worsteds, Says, and Stamins is one of the most profitable occupations of this Realm, and that the same Worsteds, Sayes, and Stamins truly and substantially made and wrought, had been right acceptable and commodious merchandizes as well in this Realm of England, as in other foreign regions and countries."

new way of trade ; and after a while so many came over that there were above three thousand of these strangers at once in the city.* The Dutch congregation had the quire of the Friars Preachers' Church assigned them for their religious assemblies; the French or Walloons had the Bishop's chapel, and afterwards the church of St. Mary at Tombland.

On the arrival of the letters patent at Norwich, the Mayor called an assembly, in which the Commons refused to suffer the common seal of the city to be put to the admission of any stranger, upon which the Court agreed to fix the common seal of the office of mayoralty to the admissions of the thirty masters,† and that the Mayor, Citizens, and Commonalty were to let them houses, &c., for terms of years or at will, and allow them other privileges, without incurring forfeiture, pains, or penalty, notwithstanding the statute of the 1st Ric. III. or the 32nd Hen. VIII.

These masters comprised twenty-four of the Dutch, and six of the Walloon strangers: the latter were

Rob Goddarte	John Dumimé
Noe le Turcke	John Karseye
Ipolité Barbé	Peter Waolls

* According to tradition, these strangers introduced the ornaments of striping and flowering the stuffs which have been wonderfully improved by the ingenuity of the weavers of late years, in the making of Damasks, Camblets, Druggets, black and white Crape, &c." (*Bishop Camden's continuation of Camden's Britannia.*) Norwich has long been famed for its manufacture of shawls, composed of silk in combination with cotton or worsted.

† The following is one of these admissions.—Thomas Sotherton, Mayor of the City of Norwich, with the advice of his brethren the Aldermen, according to the Queen's Majesty's letters patent, bearing date Nov. 5, in the 7th year of of Her Majesty's reign, do licence John Powells, estranger, (alyan) to take to farm any house, messuage, or rent within the city aforesaid, there to inhabit and dwell with his household and family, to use, exercise, make and work as well all such commodities as in the said letters patent been contained, as others not heretofore made or wrought within the said city, during the time of his good behaviour and obedience to such constitutions and orders as be now made, and hereafter shall be made, for the better governance of the said city. In witness whereof the said Mayor to these presents have caused his seal of office to be put the first day of June, &c., 8th Elizabeth.

These thirty masters with their families began to make their commodities, and had the church of St. Mary the less, (or St. Mary at Tombland,) assigned by the Court to them for their Hall, with seals,* and all other utensils for the searching and sealing their goods, and rules and ordinances were made for their better government, viz. :—

1. Two Aldermen, one of whom was to be a Justice of the Peace, were to be assigned, to hear and determine all matters of controversy between them.

2. Every stranger thereafter to be admitted, was to be presented to the Mayor and the said two Aldermen, and to produce a token from the elders of their company of their names, faculties, and honest conversation.

3. All officers chosen for the search of the commodities, were to be sworn by the Mayor yearly.

4. They shall truly pay all parish duties whatever, as other people do, both to the church, priest, clerk, &c., that is to saye, of everye shyllinge for their house rente or fearme, a penye, for the whole yere, &c.

5. They are not to occupy, buy, or sell any merchandize or goods whatever, only those of their own making, and them not by retail, unless to their own nation.

6. They are to pay all customs and duties due for their wrought commodities, to the said two Aldermen and Chamberlain every quarter, viz.: for every whole Flemish cloth ij^d, every half one j^d, every whole Bay ij^d, every double Saye ij^d, every double Stamet ij^d, and j^d for the single ones.

The knave, knape, or servant of the Hall to have every twentieth penny for his attendance, and the rest to the Chamber of the City, &c.

* In 1616 the City purchased the Crown Seal of the Duke of Lenox, which was put to every cloth; those made in Norwich had the City arms; those made in the country had the Castle without the Lion; those made by the strangers had the ship; those made in Norwich by Englishmen, if defective had "Norwich" in the ring; and if by Aliens, the word "Alien" in the middle; and if in the country the word "Norfolk."

They willingly obeyed all these ordinances, behaved themselves orderly, became a civil people, and were of great service to the city, though the Commons and some of the chief Citizens raised many clamours against them. In 1567 Thomas Walle, then Mayor, who never liked these strangers, would have turned them out, and although the majority of the Court did not approve of this, he nevertheless obliged them to accept other ordinances, added to the rest.* In 1569, Justice Walle acquainted the Privy Council that there were continual differences between the English and the strangers, (which he and the rest of his party were continually raising,) who were now 1132 persons in all; upon which the Lords directed their letters to the Mayor and Aldermen, ordering them to permit such strangers as were settled already, to remain here, but to suffer no more to come.

In 1570, a conspiracy was discovered of certain gentlemen and others in Norfolk, who purposed on Midsummer day at Harleston fair, to have raised a number of men with sound of trumpet and beat of drum, and then to have declared the cause of their rising, namely, the expulsion of the strangers from the City and Realm. Ten were indicted for high treason, and three were hanged, drawn, and quartered; while the strangers found favour, and were continued in their trades by which they got much riches, and employed abundance of the poor: but still such citizens as were enemies to them insisted upon new ordinances and hard customs for them to be subject to, upon which the Queen wrote to the city in their behalf, requiring them to continue their favours

—“to the poor men of the Dutch nation, who seeing the persecution lately begun in their country for the trewe religion, hath fledd

* One was, that the Dutch should yearly elect eight persons, and the Walloons four, and present them to the Mayor for Governours, to answer for the whole companies, and that they should lodge no Strangers above one night without certifying the Mayor of it, neither should they walk in the streets after the 8 o'clock bell at St. Peter's of Maucroft had gone.

into this Realm for succour, and be now placed in the city of Norwich, and hath hitherto been favourably and jintely ordered, which the Quene's Majestie, as a mercifull and religious Prince, doth take in very good part, praieng you to continue your favoure unto them so long as they shall lyve emongste you quyetye and obedyently to God's trewe religion, and to Her Majestie's lawes, for so one chrys-tian man (in charite,) is bounde to helpe an other, especially them who do suffre affliction for the ghospelles sake," &c.—

willing them to suffer them to sell their commodities, as their brethren settled in Sandwich and Colchester do, to whom they please, reminding them that the advantage accruing to the city from their houses being inhabited, which before stood desolate, and the number of people being employed which before had nothing to support them, together with the consumption of provisions, were no small benefit both to the city and country, and therefore they ought to be favoured.*

Upon this, they were summoned to answer why they complained : their Hall doors were shut up on the 26th March, 1571, and no cloths sealed, and on the 1st of April were sent up orders appointed for the strangers, by John Bleverbasset, Esq., and Robert Suckling, Aldermen, the Members for the City, to the Council, who, on the 10th of April, referred the cause to Sir Walter Mildmay, Master of the Rolls, and Sir Thomas Smith, who favoured the strangers, and on the 21st of April it was heard in the Treasury Chamber, and both sides agreeing to stand to the determination of the Council, the strangers obtained a letter from Sir Thomas Smith to the Mayor to open their Hall door, which was done, and the order of Council came down, dated at Westminster, April 25th, in which it was declared that the strangers should have no new burdens or exactions laid upon them, but should be conformable as heretofore to their old ordinances, which were afterwards confirmed, and penalties added, by consent of both parties.

* Dated at Greenwich, March 19, 1570.

On the 26th of Oct. 1571 the Council wrote again to the "Mayor and his Bretheren: The Customer, Controller, and Searcher of the Citty of Norwiche," stating that her Majesty had commanded that orders should be taken, that in no one city or town there should be a greater number of strangers (even of honest conversation,) than might be consistent with the welfare of the natural inhabitants of the place. The Council therefore ordered, that on the 10th November, (on which day, other counties, cities, and towns would do the same,) they should begin an inquisition of how many strangers were in the city,—how many had come in since the 25th of March last,—by what means they lived,*—whether they resorted orderly to any churches, &c.,—whether tolerated by the Bishop to use divine service in their mother tongue,—whether the whole number of strangers may, without damage to the natural good subjects of the city, continue as they then were,—or how many might remain, and to what convenient places the residue should be sent,—to cause all unprofitable and disobedient strangers to depart,—to search what armour or offensive weapons any strangers had in their houses, &c., &c.

Search being made accordingly, the number of strangers was found to be 3993. And upon the Return, 48 persons were desired to avoid the city, as disturbers of the quiet peace, and out of the said number the return was thus :

Men of the Dutch Nation	868	} 3993	English born children	666
Men of the Walloon Nation	203		355 had come to the city since	
Women of both Nations	1173		25 March, viz. :—85 Dutch,	
Children under fourteen	1681		25 Walloons, 85 women of	
			both Nations, 160 children of	
			both Nations, and 1 French-	
			man from Depe of no occu-	
			pation.	

* Great quantities of brass money of various sorts have been dug up at Norwich, which were brought over by the strangers, but not being current here, they were neglected and lost. The common people call them *Roman Counters*.

The return states that they maintain themselves by working and making commodities, and are of two several churches, and use divine service and the administration of Sacraments in their own languages, by toleration of the Queen's high Commissioners and the Bishop of the Diocese.—It was certified also that the generality of the strangers were of good and honest conversation, and used trade and lawful exercises of merchandize to the better peopling the city, their number being convenient and proper for its common weal, by their keeping not only their own people, but many others at work, to the great advantage of the city and adjacent country ; “ only of late some dissensions have risen among them by means of three of the ministers of the Dutch Church, which notwithstanding the great care of the high commissioners, are not fully ended or like to be, so long as Theophilus Rickwaert is permitted to live in any place of this Realm, he obstinately continuing to be as hitherto he hath been, a great disturber of the peace of the congregation.”—

“ Furthermore, here are certain disorderly persons of no church, which were designed to be removed, and also others which are artisans, and though they are men of honest conversation, are not needful to the city, as tailors, shoemakers, bakers, and joiners, which give offence to the citizens of the same trades, and others, to the offence of other citizens, are lately made denizens : as to the armour found upon them, being only 2 calyvers, 45 dags and pistolets, 4 halberds and bylls, 2 broadspears, 2 swords, and 270 rapiers, we did not think of them of quantity sufficient to cause us to take them away.”

“ We do also according to command give ower cimple opinions that haven-townes be no convenient place for strangers, nor yet anie place within the cownties of Norfolke and Suffolke, but must needis be to the greate detriment and hinderaunce of this common weale, by reason of conveying awaye secretlye the rock spun yarne, whiche is more naturallye spun here then in anie other place of the realme, and the Bays, Mockados, and suche other commodities, as are here practised and used.”*

* This return is dated at Norwich, 16 November, 1571, signed by Thomas Greene, Mayor, the Sheriffs, and all the Aldermen.

After this return, the strangers who in the mean time had made some complaints to the Mayor, and had remedy as to their manufacture, became very quiet, and continued their trades, to the general advantage of all parties, and it seems some of them were settled at Lynn, for on February 10th, 1571, Ant. de Potter, dyer, on behalf of those that made Mockados at Lynn, obtained after a long debate in the Court, that the Wardens of the Walloons in this city should search and seal all the commodities appertaining to the Saitrie brought from Lynn, according to the orders made here, and in 1574 it was ordered that every cloth found truly wrought and dyed should have a seal of lead marked "Norwich Dye."*

On the 7th June, 1575 came a letter to the Mayor from the high Commissioners, to inform them that divers strangers having been examined before them, had been found to maintain the horrible and damnable error of the Anabaptists, and therefore commanding to call before him all strangers in the city, as well men as women, being of the years of discretion, to give their assent and to subscribe to the Articles following, viz :

1. That Chryste toke fletch of the substance of the Virgin Marye.
2. That the infaunts of the feythfull are to be baptized.
3. That yt is lawful for a Christian to take an othe.
4. That a Christian man may be a magestrate and beare the sworde of office of auctorite.
5. That yt is lawful for a magistrate to execute obstinate heritiques.
6. That yt is lawfull for a Christian man to warre.
7. That yt is lawful for a Christian man to require the awethorite

* Besides the Elders and Deacons, there were other officers chosen by the Consistory, called the Bayliff and "Les hommes Politiques;" they superintended the searching and sealing of the commodities, and all matters relating to the intercourse of the congregation with the city. The following is from "Les Actes du Consistoire." "24 Feb. 1628. Les hommes politiques ont aporte leur Livre et nous ont advertye touchans certains debauches qui serout appellés au prochain Consistoire."

of the magestrate, and of the lawe, that he may be delivered from wrong, and restored to right.

8. That a Christian may lawfully have proprietye in his goodes, and not to make them common, yet owght accordinge to the rewle of charite, to relieve the nedye accordinge to his habilitye.

To all which articles the whole company of aliens did set their hands on the 27th of the same month.

Blomefield, in his *History of Norwich*, (from which so many interesting particulars in this chapter have been gathered) states, in reference to the execution in 1587 of several persons in Norfolk for blasphemy, "that those strangers who came over last, were the persons who introduced these wicked blasphemies, and gave rise to many sects, which till then were unknown here, so that it is difficult to know, all things considered, whether the introduction of these strangers did not do more damage than service to the nation in general, which the Queen foreseeing, resolved to put a stop to their increasing numbers." This charge against the strangers is unsupported by any evidence, and it is very questionable whether the reverend Historian, in his zeal for religion and abhorrence of sectaries, has not too hastily and indiscriminately thrown the odium on the whole body of these strangers. The resolution too of the Queen just referred to, had no ill effect upon the strangers at Norwich: the Queen directed another search to be made, when the strangers were found to be 4679 souls, "of which number 653 dwelt in Colgate Ward and paid for the rents of their houses, (most of which before stood empty), £292. 15s. 4d. a year, so that upon this representation, and their living peaceably, they continued to the end of this century in a flourishing condition, and enjoyed the several privileges of their two congregations."*

When the Queen visited Norwich in 1578, there was amongst other shews and pageants "the artizans strangers pageant," representing seven looms, weaving worsted, russels,

* Blomefield.

darnix,* mockado, lace, caffèa, and fringe; with various other devices, to which was added a speech to Her Majesty, with which, the City Records tell us, she was well pleased.†

In 1583 the plague visited Norwich, and its ravages were more particularly felt by the strangers, of whom great numbers died.

On the 6th June, 1606, the Mayor and Aldermen by a certificate under their hands and seals, certified the good conduct of the Walloons settled under Her late Majesty's authority; and in 1611, a similar certificate was granted to them, signed by a larger number of Aldermen and Justices.

By an order‡ of James the 1st in Council, dated the 29th of March, 1612, and made on the petition of the Walloons, complaining of being charged with breach of the statute regarding apprenticeship, His Majesty was given to understand that the said company of Walloons was a peculiar society under the government of the Mayor, &c., and that by ancient custom, and privilege, and toleration, they had always been exempt from the yoke of the statute; and also in respect of the extraordinary merit of that people who by their commendable skill and industry had so singularly deserved of that city and of the commonwealth, and (which was not to be forgotten) by that fair and voluntary contribution wherewith they had lately charged themselves towards the then Loan, and had particularly testified their humble duty, zeal, and affection to his Majesty. It was therefore ordered that the Walloon congregation should enjoy such toleration in the exercises of their religion and trade as hitherto they had done, and that no information should be accepted against the said company, for not having served apprenticeships.

* Dornecks—diaper linen.

† Blomefield 231.

‡ The order of the Privy Council, 10th April, 1621, directed that those of Norwich, *although born in the Kingdom*, should continue to be of the same church and society, and be subject to such discipline as had been for 55 years practised among them.

In 1621 a dispute arose in the French congregation, and many refused to serve as elders and went to the parish churches, so that the congregation applied to the Privy Council, who referred them to the Bishop, Mayor, and Justices. Upon this, Dennis Lermitt complained that though he was a freeman and frequented his own parish church, and paid all duties to the ministers of the parish, yet the French congregation made him pay to *their* minister, and frequent *their* congregation, and had lately elected him an elder, and he was obliged to serve and pay as heretofore. This Dennis Lermitt joined with Joel Desormeaux and Samuel Camby, two principal men of the congregation, "who being rich in means and refractory in condition, have upon some displeasure misconceived against M. Peter De Lawne their minister," withheld their contribution, and withdrawn themselves from a church and congregation of which they had been members ever since their baptism. This dispute was frequently discussed before their own synod, often before the Bishop of Norwich, as well as before various Justices of the Peace, on which occasions these individuals were blamed for their calumnies and no just cause of separation found; so that they were forced to pay to, and be members of the French church, and pay to the parish for their *houses* only.*

In the following year, (1622,) a letter was sent to the city by Thos. Coventry and Robt. Heath, two of the Commissioners

* It was about the year 1636 or 1637, according to Roger Coke's second Discourse on Trade, p. 53, in 4to., published in 1670, that 140 families out of Norfolk and Suffolk settled themselves at Leyden, Alkmaer, and other parts of Holland, and there established or confirmed the establishment of the Woollen Manufactories of those places. They were kindly received by the Dutch, who exempted them from excise, and from payment of house rent for 7 years. The cause of their leaving England was no doubt the persecution of Archbishop Laud, referred to in a former part of this Volume.

A remonstrance against Archbishop Laud's injunctions was sent by the two foreign churches at Norwich, to the Bishop of Norwich. A copy of it is to be seen in *Prynne's Trial of Laud*, p. 403.

for ordering the business of the strangers, ordering the names and professions of all strangers born, and such as were born of parents strangers, and the like letters were sent to all places where there were strangers inhabiting; and shortly after came another letter to know what the English citizens would have considered respecting them. The design of his Majesty being to give encouragement to the English, and yet no just cause of complaint to the strangers.—Upon this the city returned such an answer, that the strangers remained unmolested.*

On the 2nd of July, 1656, an order was made by the Council of his highness Oliver the Lord Protector, whereby after stating that these Walloons had always found England a sanctuary, and that by letters patent from Edward 6th they had freely exercised their religion and trades,† the Council Table enjoined the Mayor, citizens, and commonalty of the city to suffer them to enjoy all the privileges granted them by former Kings and Queens.

“In 1672, Mr. Elisha Philippo, soap boiler, a Frenchman, was chosen High Sheriff of Norfolk, and carried out his office with much reputation.”

“On the 19th of May, 1682, a company of the French protestants came from Ipswich to Onias Philippo, who had hired a great house of Pockthorp Gates, and employed them there; this occasioned a mutiny, which came to that height that the mob broke open one of their houses, and misused a woman so that she died in the second or third day after. The pretence was that these people would under-work them; however the French that dwelt there were forced to quit the street that night.”

“The poor being still discontented at the French which were left in the city, took occasion to assemble at the execution of a malefactor, and coming in a large body into the market place, declared that

* Blomefield, 256.

† In 1650.—An Act of Commonwealth was passed, cap. 60., intituled “How Norwich Stuffs shall be made and tried.”

the French came to underwork them,* and that they would quit the city of them, and accordingly going to Mr. Barnham's in St. Andrew's parish, pulled them and their goods out of their houses, abused their persons, &c. till the trained bands were raised to appease them, when the principals were taken, and made to pay dear for their folly."

The building used by the French as their *church* was the church of St. Mary the Less, which in 1544 was leased by the Dean of Norwich to the city for 500 years. In 1564 the city fitted it up for a hall for the strangers to search and sell their bays in. In 1637 the Walloon company having undertaken to "repair and make it fit to be used for God's worship," had a lease for 40 years, paying for the ground on the north side 10s. per annum, and keeping the steeple, church, and walls of the yard in good repair. It thus became the French church.†

They had previously used the Bishop's chapel adjoining the palace, which had been let to the Walloon company for many years during the Bishop's pleasure. In 1637 the Bishop required them to quit, and by a letter to them of the 7th March, 1637, demanded payment for certain dilapidations, estimated at £150 or £200. They ultimately quitted this chapel, delivered the keys to the Bishop's Surrogate, leaving in his hand twenty nobles towards the repairs.

This congregation during its continuance became possessed of several estates in and about Norwich, viz.—

1. The Church of St. Mary's the Less.
2. Premises in St. George's Colgate, derived from Sebastien Taverneirs and wife.
3. Premises in St. Saviour's.

* The Walloons supported their own poor, and in an Act of Parliament in 1712 for building a workhouse for the city, they were specially exempted from contributing to the building.

† Blomefield says this lease was renewed, but no notice of such renewal can be found among the records of this church, and the trustees have therefore claimed it as their absolute property. It is now let to a congregation of New Jerusalemites.

4. A freehold and copyhold farm at Caistor, under the will of Thos. Blondell.
5. An annuity of £15. under the will of James Demee.
6. An annuity of £5. under the will of Elisha Phillippo.

The congregation having by degrees died off, and there being no minister or poor to whom to distribute the income of the estates, an information was filed by the Attorney General on the relation of certain persons,—against David Columbine, Henry Martineau, and others; and in 1833 a Decree was obtained, directing a reference to the master to make enquiries. The Court subsequently declared that all the property (except the £15. per annum, the application for which was ordered to be discontinued) was applicable to charitable purposes *cy pres*, and it was referred to the master to approve of a scheme accordingly. This master thereupon made his report, (which has been confirmed by an order of the Master of the Rolls dated the 28th March, 1840) approving of a scheme to the following effect: that the net income of the property (to be called *the Norwich French Church Charity*) after keeping the church, and the monuments, and tombs therein in repair, should be applied as follows: £50. per annum to be applied by the trustees at Norwich in apprenticing poor boys of that city, (with a preference to those of French Protestant origin) and the remainder of the income to be paid to the governor and directors of the French hospital in London in augmentation of their funds, they keeping two of the inmates of the hospital, on the nomination of the trustees of the Norwich French church charity, (they giving preference to those of French Protestant origin in Norwich.) That the trustees manage the estates and apply the income as hereinbefore directed, (the church not to be let for the worship of any Protestants impugning the doctrine of the trinity) provide for the fines on admission to the copyhold estate, and for the repairs, new trustees to be appointed under the Corporate seal of the French hospital in London, to keep annual accounts and send a copy per post to the Treasurer of the French hospital, &c., &c. The first trustees of the charity are

David Colombine, the surviving trustee.
 Henry Martineau, surviving deacon.
 Richard Willement of Norwich.
 Peter Martineau, Jun., Highbury, Middlesex.
 Richard Martineau of Chiswell St. London.
 John De Vear of Norwich.
 John Youngs of Norwich.
 John Warden Robberds of Norwich.
 Thomas Starling, Jun. of Norwich.
 Horatio Bolingbroke of Norwich.
 John Withers Dowson of Norwich.
 John Barwell of Norwich.
 James Mills of Norwich.
 Charles Martineau of Tulse Hill, Surrey.
 James Nasmith Mottram of Norwich.

The register of the chapel is a thick narrow folio, intituled—

“Baptêmes en l'Eglise Wallonne, Norwich, depuis le 22 Juin, 1695.”

“Ce Lijvre commence le 22 de Juin, l'an de grase, 1595, et pour le bap^t . . . des enfans de l'Eglise Wallon . . de la vijlle de nordvyt
 et vijlle, et alors en
 la mestre Thomas Layer mayeur de la vylle.”

It contains about 3000 baptisms and 100 marriages.

The following are extracted from it.

“Le 29 de Juin, 1595 Victor du bois presente un enfans, pour estre baptisé et le nom de l'enfan s'appelera Elizabeth ———, pour temoyng frachez de henz et l'aulture tesmoing charle le doux.”

“Le 20 de Julet, 1595. Salut nous soit donne de par nostre S^r Jesus Christ. Moy jovinille Terrien et ma femme presente mon enfans pour estre baptizer en l'Eglise de dieu et donnons a (lui,) nom David et pour tesmoing Phillippe Terrien mon frere et Guillame de bonne, et pour marine Ratelinne Gate et Jenne de bonne. Dieu en fache son Serviteur.”

The last baptism in the register is of

“Pierre le Monier anglicé Miller,” 30 June, 1752.

About the year 1637 is the following memorandum—

“ Est a notee qu'en l'an 1636, nous ministre et anciens de l'Eglise Walonne de Norwich avons esté p Monsieur l'evesque de ceste diocece nommé Doctor Wrine de quiter la chapelle, ou nous avons du privilege de nous assembler, pour escouter la Prolle de dieu et recevoir les sacraments p le consentement de tous ses predesesseur p lespasse 63 ou 64 ans le 11 de Juin, 1637 nous avon eu le premier presche et l'administration des sacramens du baptesme, et la St. Cene p Docteur de (lavine) au temple de petite Ste Marie laquelle les Magisterats de ceste ville nous a (utroie) pour 40 ans, nous a coute de la reparer la some de —.”

Towards the end of the register is the record of the marriages; but it is defective and begins without any title or heading, thus

“ Sensuit le mois d'octobre, 1599—21 Jour de ce mois a esté celebré le mariage Jean Bodart, natif de Louigni en Hainault et de Martine de grave vefue de Jaspert Cornillo Darmentiere.”

Sensuit le mois de Decembre, 1500. Le 14 jour de ce mois a esté celebré le mariage de Maximilien Monzony, natif Dara et Elizabeth Turkie, natifue de Norwich.”

The last marriage is

“ May, 1611. Le 12 de ce mois a esté celebré le mariage de Jan Favreau et Ester de Lannoy.”

There are only 100 marriages, and they extend over only twelve years, so that it seems clear that a subsequent marriage register is missing.*

* The book of the “Actes” of the Consistory contains many entries from 1628 to 1684 of espousals or “promesses de mariage,” thus,

1628. “Pierre Ferman et Sara Faurie sont receu en promesse de mariage.”

There are also frequent reprimands, by the consistory, of members of the congregation who had married without banns, and against the discipline of the church, &c.

Besides this book of Acts, there are also among the documents in the hands of the defendant in the Chancery Suit, (the Attorney General v Columbine,) the certificate of the city dated in 1606 and 1611, copies of various letters patent and orders in council, &c., and many ancient deeds relating to the property given to this church.

At the colloquy in 1586 a resolution was passed as to those “d'avoir eu recours aux devins, d'avoir tourné le Sas, ou commis autre acte de charme ou Sorcellerie ”

The ministers at this church appear to have been—

Jean Marie*	..	..	..	1583
—— Basnage†	..	..	..	1595
Daniel Durien	..	..	..	1600
Adrian Delmé	..	..	..	(1616)
Peter de Lawne‡	..	..	..	1618
Germain le Roy	..	..	..	1628
Pierre Hourtois	..	..	..	1631
—— Basiguy	..	..	..	1646
Isaac Clement	..	..	..	1656
Jaques Le Fraury	..	..	..	1658
Jacobus Stockmans	..	..	..	1665
Pierre Chovein	..	..	..	1685
—— Lavaux	..	..	..	1691
David Baldij||	..	..	..	1693—1710
Michel Olivier Vallotton§	..	..	..	1739—1751
Jean Bruckner of Leyden¶	..	..	..	1751—1804
Jean Guillaume Louis Gebhart**	..	..	..	1805—1809
Vacant	..	..	..	1809—1818
Weaver Browne††	..	..	..	1818—1819

* His son Nathaniel was the minister of the London Walloon Church.

† Benjamin Basnage, born 1580, his father being a Protestant was forced to quit France and retire into England; he preached several years at Norwich, and on his return home, was chosen pastor of Carrenton, in Lower Normandy, his son succeeded him in this parish, from whence he was afterward called to a congregation at Rouen.—(*Collier vol. ii.*)

‡ De Lawne—Dr. De Lawne having been presented with a benefice in the Church of England, the congregation elected M. D'assigny in his stead—this gave rise to a contention of long duration, which was referred to the colloquy, the doctor contending he could hold both appointments. His son Nathaniel was sent from Norwich School to Benet College, Cambridge, as a Norwich scholar.

|| From Southampton.

§ Left the congregation without leave and went to Switzerland, having refused to clear up the rumours prejudicial to his character.

¶ He was the author of “*Theorie du Système Animale*,” “*Criticisms on the Diversions of Purley*,” &c.,—died 1804.

** Left for preferment at the Cape of Good Hope.

†† Left for Birmingham.

The names more frequently occurring in the register are Martineau, Columbine, Le Monnier, Desormeaux, De La Haize, Desbonnets, Pigney, Decaux, De Lannoy, Malbranque, Le Vasseur, Polet.

The following matches are recorded,—

- 1599 Jan des Barbieux and Judit Consart.
- „ Jean du Cro and Antoinette le Cocq.
- „ Lauren Harcar and Gehebinne le Feubre.
- 1607 Robert Dole and Sara Janssen (among the baptisms.)
- 1604 Jean le Pontre and Celeste Seguar.
- „ Lucq Malbranq and La Veufe de Picanet.
- „ Joel Desormeaux and Eliz le Turque.
- „ Jacques le Cherf and Miciel de la Montegne.
- „ Abraham Desfremaux and Jacqueline le Clercq.
- „ Sam^l de la Cour and Madelaine Desprier.
- „ Abraham Descyre and Eliz^t Quenon.
- „ Pierre Beaumon and Quatrelinne Lesquinnet.
- 1611 Salomon Quanbie and Ester Desbonnet.
- „ Jan Favreau and Ester Delannoy, (the last marriage entered.)

Espousals from the Book of “Actes.”

- 1628 Jacques Ganet and Jeane de L'ambre.
- 1630 Pierre Rabaille and Marye Provost.
- 1631 Jan Gringelle and Anne le Dru.
- 1633 Elie Philippo and Marie Desquires.
- 1635 Jean Lempreur and Jean Philippo.
- 1655 Sam^l de la Cour and Maria Farnaeque.
- 1665 Zacary le Mahieu and Maria Morillon, W^o
- 1668 Jacob Lacohe and Lea Baudry.
- 1684 Israel Vein, (Canterbury,) and Mary Aldridge, W^o
- „ Paul Chaban and Judicq Comon.

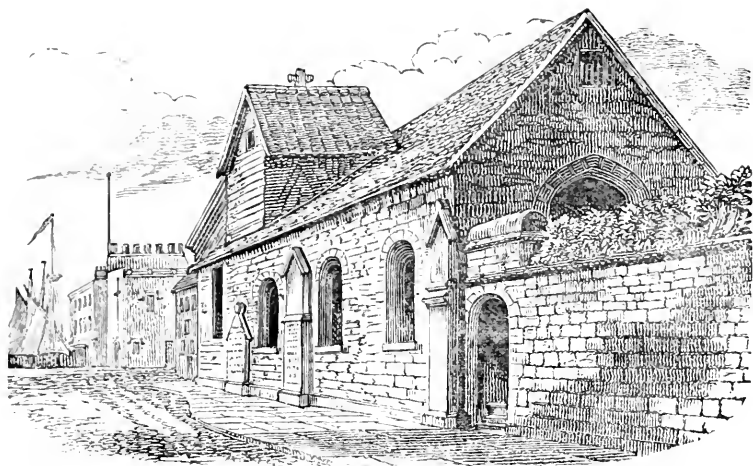
The absence of a marriage register subsequently to 1611 may be accounted for, by the possibility, that although the parties were espoused in the French Church, they were married in the English Church. There were constant reproofs by the consistory for marrying contrary to the discipline of the

church, and in 1628 it was resolved, that “ On parlera à Monsieur le Chanselier, touchant les lisences de mariage qui le donnent au pregudesse des parens et de notre discipline.” Perhaps this discipline was too severe and inquisitorial, for it is certain that the citations to the consistory for “ scandale,” “ chansons dishonnestes,” “ mal vivans,” “ desbauches,” &c., were *very* frequent, and that many of the delinquents refused to appear. In 1646, there is a notice of Sebastien Taverniers, subsequently the largest benefactor of the church.

“ Isaize Hapio et Jan le Coq et sa femme et Jacque Pigné et sa femme et Onias Phillipo et sa femme et la femme de Sebastien Tavernier ont reconnu leur fante de s'estre mariées ans leur annonces contre la discipline. Et a esté averté que leur Reconnoissance sera publié dimanche prochain au matin.”

On a tomb stone in the French Church Norwich.

1784, August 30th. Paul Columbine, Esq., aged 85, descended from an ancient family in the Province of Dauphiny in France, from whence his father, a man of piety, probity, and learning, withdrew at the revocation of the Edict of Nantes, and having taken early a degree abroad, practised physic in this city. This, his youngest son, by temperance, industry, and moderation, through a long and blameless life, had merited and obtained the best and sweetest of human blessings, health, competence, and content.



WALLOON CHURCH, SOUTHAMPTON.

SOUTHAMPTON.

At this town there was a settlement of the Walloons, and also Refugees from the Islands of Jersey, Guernsey, and Sark, and the Orkneys. By the title of their register it seems that their first settlement here, was in the reign of Edwd. VI. by virtue of his letters patent.

In the British Museum (*Vesp. F. IX.*) is a petition addressed by the settlers, to the Mayor and Aldermen of the town, stating their having determined for conscience sake to leave their native land, and having offered their supplication to the Queen, she had appointed them to this town, therefore, least their coming might seem noisome unto their worships, and their occupations and crafts new and strange, they offered their desires in writing, viz. :

To have a church assigned to them, and to have sermons and sacraments as used in the time of Ed. VI.

To use their various crafts, or at all events such of them as had not theretofore been practised at Southampton,

To employ their own countrymen and maidens in their trades.

To pay the same rent for houses, as had been demanded during the previous two years.

To export surplus manufactures, on paying customs duties.

If there should not be as many sayes and other wares made as would maintain a dyer, that they might export their goods undyed.

That if it should not be permitted for shoemakers, tailors, &c., to exercise their "sciences" within the town, that they may compound for obtaining licenses so to do.

"Which if by your good means it shall soe take place and effect, wee doubt not, God willing, but that in short space it shall be for the great benefitt of yo^r towne and the inhabitants of the same—promising in the mean time our most humble obedience and duties to the Queene's Highnes, and our diligent service to yo^r woorshippes being alsoe prest and ready at all times with o^r goodes, for habilitie to pay such taxes and talents and other impositiōns for the maintenance of yo^r towne, as to yo^r discreōns shall be thought good and expedient."

In 1590, there was a letter to Lord Burghley relating to a grant to the French rashmakers at Southampton to buy a thousand todd of wool per annum for their draping.—(*Lansd. MSS. vol. lxxi.*)

The history of this French community is curious. They have comprized in one folio volume, commencing with the year 1567, all their admissions to the sacrament, baptisms, marriages, deaths, fasts, thanksgivings, and church affairs, and continued it up to the present time. These several registers have separate portions of the book allotted to them, and it is seldom that a register is seen so carefully kept and preserved.*

The several extracts from the register hereafter given, will display the history and particulars of these settlers.

It appears that in 1712, the congregation adopted the Liturgy of the English Church, for in that year a baptism is noticed thus:—

* There is however a hiatus in the Baptisms from 1733 to 1744.

“Cet enfant enregistre cy dessous, est le premier qui a été baptizé suivant la Liturgie Anglicane.”*

They have the use of an old church near the harbour, which was called the Walloon Church, or the Chapel of St. Julian, or God's House of Southampton ; but since 1712 it has been called the “Protestant Episcopal French Church.”

“The Domus Dei, or God's house, was founded in the reign of Hen. III. by two Merchants, brothers, of the name of Gervasius and Protasius. It was afterwards given by Edw. III. to Queen's College Oxford, which had been founded by Phillipa his Queen and to which it still belongs. The chapel is very ancient, but its original form has been greatly altered by repairs.” *Beauties of England and Wales.*

The Register is a folio in parchment cover, and on the first fly-leaf is—

“Registre des bartesmes, mariages, et mortz, et jeusnes de Eglise Wallonnes, et des Isles de Jersey, Guernesey, Serg, Origny, &c., etablie à Southampton par patentes du Roy Edward six^e et de la Reine Elizabeth.”

On the first page is—

“Ensuyt les noms de ceux qui ont faict professiō de leur foy et admis à la Cene le 21 de Decēbre, 1567.”

A la pmiere Cene.

“Guillaume Cupin, sa feme, Joh ū Cupin sō filz, Francis de le Bey sō beaufreire et Marie Le Febure sa svāte.”

(1583.) “Nota. Pour la peste quy estoit au milieu de nos fut le lendemain de la Cene de Juillet les prieres publiques commencées du soir to⁹ les jours hors presche à 5 heures du soir.”

“Le Cene se fit le 4 d'aoust, 1583. Et se comença lors a ferre de mois en mois, selon l'advis du dernier Sinode. Et aussi entant q la peste nous pressoit, fut advisé de la ferre ainsi, pour nos fortifier en foi, en luy priant avoir pitie de nos.”

* The Southampton Church had belonged to the colloque, but in thus conforming to the English rites, had abandoned the French discipline and usages, so that London, Canterbury, and Norwich only remained in union.

These admissions to the Sacrament extend over 36 pages.

BAPTESMES.

“Registre des enfans qui ont esté baptisés en l'Eglise des estrangers Walons en la Ville de Hampton admise par la Magesté de la Reyne Elizabeth.”

L'an 1567. “Premieremet au Mois de Decebre.”

“———filz de Jehn de Beaulieu, de Valentienne et de Sarra Van Henery de Londres sa femme, a esté présenté au baptesme p Roland Rigno le 21 de Decembre, 1567.”

“Pierre filz de Nicolas potien fut baptisé le 25 Jo^r de Decembre, 1574 et eut po^r tesmoing Pierre Tiedet, Orpheuze.”

“Sarah fille dudict Nicolas fut baptisé ansi ce meisme 25 Jo^r et e— po^r tesmoing denis du Aard.” “To⁹ deux enfans dugne ventree.”

“Dieu ayant affligé notre ville du plus terrible de ses fleaux qui a obligé la plus part des habitans d'abandoner leurs maisons, et Monsieur Bernert leur pasteur estant detenue de maladie et ayant esté contraint de quitter sa demeure, pour changer d'air à la compagne nous avons en son absence baptisé dans notre Eglise François un petis enfant anglois appelé Nicolas et ce par l'ordre de M^r Le Maire le 23 Juiilet, 1665.” Faict a l'Eglise de St. Jean.

Le dit enfant a esté présenté
par son pere Jean Fawcet et par
la sage Femme Marguerite pre-
vost.

Couraud Pasteur.

James Page.

Aron Guillaumott.

Jean Rafins.

—— Baillehache.

} Diares.

“Ce Jourd'huy, 26 Novembre, 1665, j'ay baptisé en l'absence de Mr. Bernert, qui n'est pas encore de retour, un enfant appelé Marie fille putative et naturelle de Richart Schidle et de Jehanne Busgrove ayant esté présenté au baptesme par sa grand mere.”

COURAUD, PASTEUR.

The last of the baptisms is thus :—

1779. “Suzanne Mariette, fille de Jaques Mariette et de Suzanne Vaudin Mariette, née le 29 Avril, 1779, a ete batisée dans la Chapelle de God's house le 20 Mai suivant par nous Isaac Jean Barnouin, ministre de cette Eglise. Elle a été présentée au Batême par M^r le Capitaine le Lievre Parrain, et par Judith Vaudin sa Tante, et par Marthe Wakeford Marraines.”

ISAAC JEAN BARNOUIN, MINISTRE.

1688. "Le 12^m Juin fut baptisé vn petit enfant né sur la mer dans le Barque de Michel Thomas et fut nommé Noe.

Then follows—

"Registre de Ceux qui ont esté mariez en l'Eglise des etrangers Walons admise par la Maicsté de la Reyne Elizabeth, 1567 in Hampton.

"Ceey mis sur le costé sert po^r monstrier q l'Eglise n'a pas (mis) en promesses de mariage Les Jeunes gens qui avoient pere ou mere, sans avoir eu cognoissance, qui le consentoient."

"Anthoine et Marie furent mis en promesses en l'Eglise de Zandwich et non pas ici."

"Mariage fet p Justice, et force, du coste de Jan."

"Gilles Tenlin et Cicile Sariette tous deux de Valenciennne ont esté mariez le 23 de Decembre, 1567."

"Anthoine de Hanneroy mestre d'escolle, se maria avec Marie Bancquart le penuitime jo^r de Mai, 1568."

"Jan le Vesseur, natif de Valenchien-nes et peronne Jorre, natifve de la Ville, de Lille se marierent le 14 de Juin, 1580. Et devant q le presche fut achevé se'n fuit hors le temple, et la Ville et le pais, Abandonnant sa fême."

1665. "Le 16 Novembre, 1665, au matin nous avons beni le mariage de Guillaume Farmer et de Elizabeth Baker, apres avoir obtenu la permission de Mons^r Le Maire."*

"Jacob Berger et Sara Baylie, tous deux Englois recevrent la Benediction de leur mariage p nostre pasteur en L'Eglise de St. Jean en cette Ville, les ministres Englois ayant abandoné leur troupeaux à cause de la peste qui ravagoit en ce lieu ce 4^{em} de Decembre, 1665."

Also John Bignol and Abigail Long.	} And many o ^r English in 1665 and 1666.
R ^d Kingston and Eliz. Horn.	
Nath ^l Knight and Reb ^a Singleton.	

* This couple were no doubt married by permission of the mayor, the English Clergy having left the Town.

EXTRACTS FROM SOUTHAMPTON MARRIAGE REGISTER.

- 1567 Gilles Seulin and Cecile Sariette.
- 1568 Emmeri Durant and Marie le Febure.
- 1575 Robert Vincent and Marg^{te} de Nouille.
- 1580 Nicolas de la D'une and Marg^{te} Louis.
- 1581 Nicolas Le Plus and Marg^{te} Moicar.
- 1586 Phillippe de la Motte and Judith des Maistres.
- 1591 Jan le Vasseur and Anne L'hermite.
- „ Jaques Desert and Lucerne le Vasseur.
- „ Louys Seguin and Colette Le Hoy.
- 1594 Robert Laiguillo and Cath^e Roger.
- „ Jacob Prevost and Marie Saintard.
- 1600 Isaac Le Gay and Esther Behout.
- 1605 Pierre Lescaillet and Esther le Gay.
- 1611 George Hervieu and Anne Hersé.
- 1663 Simeon Coutance and Dorothee Proctor.
- 1669 Elie de Gruchy and Judit de la motte.
- 1753 Gedeon Pabuteau and Marie Button.

The last marriage is by M. Barnouin, on the 24th December, 1753.

“ *Les Mors.* ”

“ Registre de Ceux qui sôt mors de l'Eglise des Estrangers Walons, admise par la Maïesté de la Reyne Elizabeth, en la ville de Hampton, 1567.”

“ Jaques de Lean de Valenciennes, a esté enterré le 26 de Decembre, 1567.”

“ Monsieur la Bice, de Tournai, trespassa le 14^{me} Jo^r de Juliet, 1571, et fut mis en la Cimentiere le Jo^r ensuivant.”

“ Margerite Haucquart, feme de Pierre du Jardin, fut mise en terre le 16 Jo^r de Juin, 1574, et trespassa de la peste emportant l'enfant qui estoit en son ventre, et un petit garçon sien q'elle avoit eue de Bernard Lacheri son premier Mari, il trespassa aussi de la peste, ——— Jo^r devant elle.”

“ Guillaume Broc de Gernesé, trespassa le 29 de Juillet, de grand Matin et fut ensepulturé le mèsme jour apres midy, Juillet, 1582.”

16 April, 1583. “ Peste a commencé.”

(Seventy-one died of the plague to the 24th of March, 1584.)

“ Josias de la Motte, alla de vie à trespas le 21^e de Septebre, 1601 et fut éterre le lédemain.”

(On the 1st June, 1604, the plague begins again, and up to December, 1604, there were 151 deaths.)

“ 1617, Phillippe De La Motte, ministre De La Parole du Dieu de fameuse memoire, Mourit le 6^e de May, et fust enterré le 8^e jour a Compaigne de tour le Magistra.”

“ 1627, Matthieu Vibert, deceda estant noyé en la riviere avec d'autres par la violence du vent le 2^e jour d'Avril, 1627.”

“ 1661, Ce grand Serviteur de Dieu Paul Mercier deceda le 22^{me} d'Aoust, estant vendredi et fut ensupulturé dedans cette Eglise le Lundy ensuyuant. Iceluy estant un des grand Pilliers de cette Eglise et plaine d'aumosne.”

(Plague begins 15th July, 1665, and ends 22nd August, 1666, with twenty-four deaths.)

“ 1702, Le S^r Samuël Chesneau prisonnier de guerre, mort le 3^e de Decembre, et enterré le 6^e—de la parroise de St. Michel.”

“ 1721, Monsieur Philibert d'Hervart, baron d'Hunnigen, françois refugie mourut en Cotteville le 30 Avril, 1721, augé de 76 ans et fut enterré dans l'église paroisse de Holiroom auprès de Mr. Frederic d'Hervarz son fils ; le mercredy suivant son corps étant conduit à la sepulture par tous les ministres françois et Anglois de cette ville et du St. Mary, et par une grande multitude de Françoise et d'Anglois. Sous le regne de Guillaume troisoiesme il fut envoyé extraordinaire a Genève en Suisse, &c., et s'étant retiré en cette ville il y a laissé des marques de sa grande charité pour les puvres en laissant à cette église un billet de £32. sterl : plus par testament £50 sterlin, aussy bien que de son zèle pour la gloire de Dieu, en laissant pour l'entretien du ministre de cette église, la somme de £12. sterlin de rente, il avoit donné il y a viron 8 mois quatre mille livres sterlin à l'hospitel de françois refugiés du Londre vulgairement apellé la providence. Les puvres des deux nations françoise et angloise perdens beaucoup à sa mort, dieu veuille avoir pitié d'eux, et leur suscites des personnes aussy charitables. Dispersit, dedit pauperibus, Justitia ejus manet in sæculum sæculi.”

“Monsieur Antoine Congot, cy devant ministre de cette église, mourût en cette ville le 14 de May, 1721, et fut enterré le mercredy suivant dans L'aglise parr^e de Milbrook dont il étoit recteur, il avoit servé cette église aux édification pendant 30 ans. Bonum *certamen* certavi, cursum consummavi in reliqua depositus est mihi corona justitiæ.”

“LES JEUSNES publiques qui se sont fectes en ceste Eglise contre les tamps d'affliction selon la Coustumes des Eglise de Dieu.”

“Le 23 Juillet, 1579 fut celebré le Jeusne apres le prinse de Mastroick p̄ les espagnolz, priat dieu avoir pitie de son Eglise des pais bas, ou les aferres sont a present en horrible confusion, et aussy priât q dieu q ses eglises en ce pais, ne soiet troublées p̄ la venue du duc d'alencon, de laquelle on parle beaucoup.”

“Le 28 d'Avril, 1580 Le Jeusne fut celebré po^r prier dieu no⁹ garder cotre son Ire quy le 6 de ce mois no⁹ avoit esté monstre p̄ du grand tremblemēt de terre, quy a esté non seullemēt en tout ce roiaume mes aussy picardie, et les pais bas de la Flandres. Come p^r garder de guerre, de peste, et p^r preserver les pouvres eglises de Flandres et France des efforts de leurs enemis quy Requilloiet leurs forces, avec du grant armee d'espagne p^r les venir assailler.”

“Le 6 d'Avril, 1581 Le Jeusne fut celebré po^r prier dieu no⁹ garder cotre les effets des signes de son Ire dequoy avons esté menaché en la Commette, quy s'est commencé a monstree le 8 d'Octobre et a duré jusques au 12 Decebre, puis aussy cotre de grands Changemens et Revolutions aparentes en pais de Flandres et p deca, afin que de sa grace il luy plaist tout tourner a bien po^r le profit de son Eglise.”

In 1583 a fast is for the church and for the town—

“qui passé 5 ou 6 mois a esté affligée de peste.

En est mort en ceste Eglise environs 50 personnes et de ceste Ville environ 400.”

“Le 15 d'Aoust, 1585, Le Jusne fut publié et celebré le 17 dudit auquel pour toutes les Eglises estrangeres le celebroyet, a cause des nouveaux troubles de France et des siege estreme de la Ville d'Anvers par le prinse de parme, et les Espagnols.”

“Le 19^e de Novebre, 1588 graces furēt rendues publicquemet au Seigneur pour la dissipation estrange de la flotte d'Espagne quy s'estoit rendue aux costes d'Angleterre pour conquerer le dit royaume et le remettre sous la tyranie du pape.”

“ Le 4 de Septebre, 1591 La Serenissime Elizabeth Reine d’Angleterre vint a Hampton, avec toute sa Court qui estoit tres grande, et e partit le 7^e dudit mois enviro le midi, et come elle partoit et estoit hors de la Ville, n’ayans peu avoir acces vers sa Majesté en la Ville la remerciasmes de ce que passez vingtquatre ans esté maintenus e cette Ville sous sa protectio et p sa clemence benigne apres Dieu d en toute tranquillité et repos. Elle respondit fort humainemet, louat Dieu de ce quil luy donoit puissance de recueillir et faire bie aux povres estrangers et disat qu’elle scavoit biē que les prieres desdits servoyet beaucoup de sa cōservation.”

1665. Fast for the plague ; 20 of the French died and 800 in Southampton.

“ Le 19 d’Octobre, 1666, Le Jusne fut celebré en cette Eglise p le comaundemt du Roy come aussy toute les Eglizes ——— Engloizes pour prier le Segn^r d’appaïsser son ire et cesser ses Jugemens maintenant espandu sur ce royaume, la Ville (capitale) de Londres estant le plus grande ptie consumé p le feu.”

A little further on in this curious volume, is—

“ Livre po^r les aferres survenates en ceste Eglise.”

This part of the book contains an account of an interview in 1584 with the new bishop of Winchester. (Mathieu Sohier, Min^r.)

“ L’an 1572 le 25 jo de Septembre, fut celebré Ung Jeusne Publicq. La raison estoit po^r ce q Monsieur le Prince d’orange estoit Venue au paiis bas avec Nouvelle Armee d’alemaigne po^r asaier a delivrer le paiis et les pouvres eglises hors de la main du duc d’albe, ce Cruel tiran, et aussi principalement po^r ce q les eglises de la France, estoient en une merveilleuse et horrible calamité extreme, p ce q une horrible masacre, et (sacre) avoit este fet a Paris, le 24 jo^r d’Aoust passé ; un grand nombre de nobles et de fidelles, furent tués en le — et nuit, environ de 12 ou 13 milles. La presche deffendue p tout la Roiaume et tout les biens de fidelles pillés p tout le Roiaume, et po^r la consollation d’eux, et du paiis bas, et po^r prier le S^r a leur delivrance fut celebré le jeusne solemnel.”

“ Le 6^{em} de Decembre, 1665 le Jusne fut celebré en cette Eglise

cette Ville estant affligé de la Peste ces 5 mois passé estant mort de nostre petitt troupeau viron 20 p̄sones, et des Englois enviro 800. Le Seign^r veile bien,—ost cesser cette visitacon et Icy et ailleurs.”

Some of the ministers were—

Wallerand Thenelin, (died 13th September, 1584)	..	1569
——— Morel*	.. .. .	1583
Mathieu Sohier	.. .. .	1584
Philippe de la Motte, (died 6th May, 1617)	..	1586
Timothée Blier	.. .. .	1606
Elie Durande, (died 13th May, 1633)	..	1619
Gabriel du Perriert	.. .. .	1660
Jean De la Place, (died 6th March, 1663)	..	———
——— Courand, (1688)	.. .. .	1665
——— Bernert	.. .. .	”
——— D’huissaux	.. .. .	1687
Anthoine Cougot, and M. D. and Rector of Milbrook, (died 14th May, 1721)	.. .. .	1690
Daniel Sauvage, (died 21st June, 1655)	..	———
Pierre Deneveu, D. D. de St. Denis, elected 23rd Nov.		1719
——— Le Fevre, a Proselyte, (1716)	.. .. .	———
David Duval, ‡ elected 18th June	.. .. .	1723
Isaac Jean Barnouin, || elected 9th June, 1736	..	1797
Edward Dupré, D. D. §	.. .. .	1797
Rev. George Le Feuvre, elected 9th July,	..	1802
Frederick Vincent	.. .. .	present minister.

* Removed to Rye.

† Query—if the same as at Whittlesey ?

‡ Query—If not minister of the French Church at Bristol, in 1758 ?

|| Died 30th March, 1797.

§ Dr. Dupré afterwards Dean of Jersey: he never resided here, but put his brother the Rev. Michael Dupré as his substitute.

CHAPTER V.

THE FRENCH AND WALLOON CHURCHES AT GLASTONBURY, RYE, WINCHELSEA, DOVER, FAVERSHAM, WHITTLESEY, PARSON DROVE, SANDTOFT, THORNE ABBEY, WANDSWORTH, DURHAM HOUSE, SOMERSET HOUSE, AND THE SAVOY AFTERWARDS "LES GRECS."

 GLASTONBURY.

"The strangers at Glastonbury consisted chiefly of French and Walloons; they were weavers in Worsted, and manufactured kersies and cloth of that nature. They settled here about 1550. Their preacher and superintendant was Valerandus Pollanus, and their great patrons were Cranmer, the Duke of Somerset, and Sir Wm. Cecil."

"The good Duke of Somerset, to whom the dissolved abbey of Glastonbury was granted, settled them there by indenture, between him and them, with a promise to lend them money to buy wools and necessaries to carry on their manufacture, and allotted them rooms for their dwelling, and ascertained certain portions of land for feeding of their cows; and lastly appointed one Henry Cornish to be their chief overseer, to take care of them, and see them provided with all things needful for them and their trades."

The conditions on Somerset's part, were—

"That he should provide them houses convenient for their occupations, and to contain themselves and families; that five acres of pasture land or as much as would serve for the feeding of two cows throughout the year should be allotted to each of them; and until

land were so allotted they should enjoy the park in common for the said use, with some part also of the gardens. They were also to be supplied with monies from the Duke, to buy wool and defray other charges necessary to set them on work. They were also empowered to employ both English men and women, as they should have occasion, in spinning and other works belonging to their trade. And so accordingly they went down to Glastonbury and fell to work.” (*Strype’s Crammer.*)

“Upon the disgrace and misfortunes of the Duke, these honest men’s industry was at a stand for a time, till some further encouragement came to them from the Privy Council.”

Things being in this condition with them, and Somerset no longer able to befriend them, they were glad to apply again to the Court. Pollanus, therefore, in their behalf, petitioned* the Lords of the Council to take their declining state into consideration; he had previously despatched to the secretary, one Peter Wolf, a good man, a great sufferer, a Brabanter by nation, and now he sent Stephen Le Prevost, a deacon of his church, with a message of importunity to the Secretary. The result was, that the Council consented to encourage them, and sent down orders accordingly to certain gentlemen of the town and neighbourhood to set this manufacture forward. They thus obtained the use of the park for three score head of kine, till other pasture was provided them: thirty houses were ordered to be forthwith repaired and fitted up for them, and money was paid for clearing their debts. These gentlemen had also assigned them a stated provision of money for the future, but it was too scanty; the allowance for two months would scarcely hold out five weeks. Nor was any wool at all bought for their use, though their stock was almost at an end. One Crouch demanded of them 32s. for wool upon credit, when they could buy it of their neighbours for 24s. ready money.

* He signed himself “Valcrandus Pollanus, Superintendens Peregrinorum Ecclesiæ Glascon.”

Further notices of this church may be found in several orders that issued from the Privy Council concerning them,—

“Nov. 11, 1551. An order sent to Valerandus Pollanus, chief and superintendant of the strangers, worsted makers at Glastonbury, signifying unto them that order is taken with Henry Cornish for the conclusion of such conveniences as were drawn and articulated between the Duke of Somerset and the said company, willing him and them, for the acceptance of the said Cornish as their director herein, as they had done heretofore.”

“Ordered also that Henry Cornish do agree with them for divers leases, &c.”

“Ordered also the auditor and receiver of the Duke of Somerset’s lands, to conclude such articles as were agreed upon, &c. And to take an account of Henry Cornish, appointed by the said Duke to be overseer of the said strangers and to advance money for them.”

“March 22, 1551. Ordered that the Bishop of Bath, Sir Hugh Parolet, Sir John St. Loo, &c., do consider the void places and rooms about the monastery of Glastonbury, that may be fittest for the placing such strangers there as are not already provided for; and to put the same rooms in such order as the said strangers may inhabit in them as soon as may be, having regard nevertheless to the best way of saving charges, as they think may be devised.

“Nov. 29, 1552. A letter sent to the Bishop of Bath, Sir John St. Loo, Sir Ralph Hopton, and ——— Clopwood, signifying that it is agreed to provide for thirty-six household strangers at Glastonbury, and for every of them so much ground as may keep two kine, as good and cheap as other inhabitants do there commonly pay.”

And in the Council’s warrant book—

“December, An. 5, Regis, a free Denizenship to Vallerandus Pollanus, born under the Emperor, with a clause written under the said bill to make sixty-nine like letters patent to sixty-nine other persons whose names are mentioned therein.”—(*MSS. D. Hen. D. Episc. Lond.*)

In February 1550, Pollanus being in London, there he set forth in Latin the Liturgy of these strangers, which they used in their religious worship at Strasburg, that so exposing their

worship to the public view, they might the easier be admitted in England to the free exercise of it. The epistle dedicatory was to King Edward, dated February 19, 1551.*

“Upon Queen Mary’s access to the Crown all strangers were then commanded suddenly to depart the realm, and this congregation accordingly broke up and removed themselves to Franckfort in Germany ; where the magistrates kindly entertained them and allowed them a church. When afterwards in 1554 divers of the English nation fled thither for their religion, the governors of the town upon their petition, received them also and two members of this French congregation, mindful undoubtedly of the former kindness themselves or their countrymen had received in England, assisted them much, viz. : Morellio a minister, and Castalio an elder. The English here made use of the same church as the French did ; *these* one day and the *English* another ; and upon Sundays the use of it respectively, as themselves could agree.”—(*Strype’s Cranmer.*)

In a scarce volume,† published in 1575, the arrival of Polanus at Franckfort, is thus noticed,—

“ And in the yere of oure Lorde 1554, and the 27 off June, came Edmonde Sutton, William Williams, William Whittingham, and Thomas Wood with their companies to the city of Franckfort in Germany ; the first Englishmen that there arrived to remaine and abide. The same night came one maister *Valaren Pullen*, minister, into their lodginge, and declared howe he had obtained a churche there, in the name of all suche as shoulde come owte off England for the gospel, but especially from *Glassenbury*, which were all Frenchmen. Answer was made him, that as God was to be praised who had moved the magistrates hartes to shewe the Frenche such favour ; even so, for so muche as fewe off them understoode the Frenche tonge, it would be small commoditie to them, or to suche as shoulde come afterwarde, to joyne themselves to this churche.”

* The title of this book was—“*Liturgia Sacra, seu Ritus Ministerii in Ecclesia Perigrinorum Profugorum propter Evangelium Christi, Argentine 1551. Cum Apologia pro hac Liturgia, per Valerandum Pollanum Flandrum.*” And Strype in his *Memorials*, vol. ii. p. 242, gives a full account of this Liturgy.

† “*A Brief discourse of the Troubles begonne at Franckfort,*” 4to. 1575, Reprinted in the *Phoenix*.

We have every reason to conclude that the woollen manufacture which had been there introduced by Pollanus and his companions, continued to flourish for above a century after its establishment, as a large quantity of tradesmen's tokens are in various collections, many of them designating trades connected with this branch of manufacture; of these are,—Peter West, draper; Wm. Cooper, draper, 1668; Mary Day, 1668; Henry Cutch, mercer; James Hopkins, 1556; Sivrie Hancock, draper: but very little information however can be gathered respecting these settlers during the reign of Elizabeth, or of their gradual extinction as a separate body in this town. They most probably had some part of the church, or of some other public building for their religious worship.*

RYE, SUSSEX.

This church was formed by French emigrants about the year 1569. They used one of the chancels in the parish church, but none of their records are now to be found. Stow mentions having seen an “authentic catalogue† of such French as fled to Rye in Sussex, upon that inhuman massacre of Protestants in France, anno 1572,” and that there were the names of Le Teller and Tellier, one a merchant, the other a minister, and another a brazier of Dieppe, who with John Houblowe,‡ were

* Among the curious relics belonging to Glastonbury Church, is a large brass dish of circular form, 16½ inches in diameter, having a rim 2 inches wide, on which are two borders, one within another, richly chased. In the centre is a representation of St. George and the Dragon. It has the following inscription “Ich hart gelick alzeit,” and was probably brought to Glastonbury by the Walloons or Flemings. Its use was doubtless to collect the alms and oblations at the door of the church. *Philips' Somersetshire*, p. 504.

† This catalogue is no doubt that in the British Museum, (Cott. MSS. Galba C. III.)—noticed in the appendix to this volume.

‡ Houblon was a rich Merchant in London, who lived in princely style and built a house in Epping Forest, on the site of Wanstead house; his father fled out of Flanders on the persecution of the Duke d'Alva.—(*Evelyn*.)

“very probably the ancestors of those eminent merchants and citizens, bearing the names of Houblin and Le Thieullier, which at this present, flourish here in wealth and reputation, and some of them such as have and do partake of the government of the city, as well as other places of honour and trust.”

It appears that on various occasions there was an account taken of the strangers at Rye, and that the Captains of the vessels* plying between Rye and the French Coast, made returns of the passengers they brought over. On the 4th of November, 1572 there were at Rye 85 French households and 641 persons;—amongst them were the following—

Francis Goddinge, merchant, and his wife.

Michael Tellier, merchant.

Nicholas Dobloue, merchant.

(Queles) Banner, merchant, his wife, 1 maid.

Mr. John de Forula, minister, his son and daughter.

John Robowe, schoolmaster, his wife, two children.

Nicholas Le Tellier, minister, his wife, four children, and maid servant.

Mr. Michel, a minister.

“j old man, a minister.”

Mr. Gebou, preacher, and his man.

Jeffery Deffere, poticary, his wife and five children.

Pierre Bunell and Nicholas Bunell, Cardmakers.

French passengers, 4th of November, 1572.

Francis de Buisson, minister, and Peter John Flemynge.

Charles Yon, of Roan, Gentⁿ.

Jehan Lienen, minister.

9th November.

Seven servants to Mons : Vidam de Chartre.

15th November.

Mons : Matheu Cartaut, min^{re}.

M. John Graunsell, min^{re}.

* It seems probable that a Captain Sore made some contract with the Queen's Government for the transport of Refugees from France.

At the conference of the French churches held at Norwich, on the 12th April, 1583, Louis Morel* attended as one of the deputies from Rye, and stated his reasons for leaving Southampton, and taking the office of pastor to the congregation at Rye. The following resolution was then passed:—

“ Les Freres ont aussi avisé, pource qu’a ce comencement l’Eglise de la Rye est petite et n’ayant grands moyens que pour un an, et sans obligation. Il sera bon que les autres Eglises aydent, selon leurs moyens a l’entretienement du ministere, Si les Eglises particuliers ausquelles le fait sera raporté y consentant. (Convocation at Norwich, 12th April, 1583.)

The colloque in 1587, was held at Rye, but the congregation appears to have been falling off, and in 1590 M. Morel reported to the colloque held that year at Canterbury, that he must leave Rye for want of means of support for himself and family.

Upon the distribution of the £12,000 given by Queen Anne for the year 1705, this church received £27—in 1721 they received £85:11:1—and in 1728 £35:2:0—since which nothing has been heard of them as a congregation.

MINISTERS AT RYE.

M. Morel	..	..	..	..	1583
M. Cartaut	..	..	..	..	1586
M. Benech	..	..	..	..	1695

WINCHELSEA.

The settlers at Winchelsea (an ancient town close to Rye) arrived there, it is believed, about 1560,† as there is a tradition that the settlers at Canterbury came from this place. Their numbers were small, but in 1587 they sent their minister and

* He was married at the Canterbury Walloon Church in 1583 to Ariadne Jourdan.

† And yet the letter from the mayor of Rye in 1569, states that the mayor of Winchelsey says there is not one stranger in Winchelsey.

an elder as their representatives to the colloque, held that year at Rye. In the following year the necessitous situation of their minister M. De la Touch was represented to the colloque, and letters were directed to be written to the brethren of Winchelsea to increase their support of the minister; and also a letter to the church at Rye, begging them to assist their poor brethren at Winchelsea, as a member of their own body, and if these letters had no effect M. De la Touche was to be at liberty to leave the congregation in three months.

These letters produced no doubt some good effect, for in 1589 M. De la Touche (as the minister of Winchelsea) attended the colloque held in London, but after this period no further particulars are known.

It is said that the cambric manufactory was introduced here, but after a short time was relinquished.

DOVER, KENT.

This congregation was formed in 1646.* At the London Walloon Church is recorded the marriage of Philippe Le Queux, minister of the French Church at Dover, (afterwards minister of Canterbury, son of Jaques Le Queux of Canter-

* "Quelques Deputez des familles de la langue françoise de Douvre s'étant presentez à la Compagnie, avec lettres adressées au colloque, par lesquelles ils representent le desir que Dieu leur ce mis au cœur d'eriger une Eglise françoise a Douvre, ce qu'ils auroient obtenu du parlement, et de s'associer aux autres Eglises de la langue françoise sous l'autorité du colloque, Lequels ils prient de vouloir proceder a l'examen et reception du Sieur Philipe Le Keux Proposant, sur lequel ils ont jetté les yeux pour leur servir en qualité de ministre." (Colloque, 1646, a Londres.)

Monsr Delmé, Modérateur, est chargé par la Compagnie de se transporter a Douvre, pour etablir l'Eglise par l'imposition des mains sur le Sieur Philippe Keux, et le chois des anciens et diacres en la dite Eglise, selon les instructions a luy données conformes a la discipline, étant accompagné de deux ou trois anciens de son Eglise de Cantorbery. (27th colloque a Londres, 27 Aug., 1646.)

bury,) with Jean Vincent. In 1634 the minister was Etienne Payen, and in the register of the French Chapel of St. Martin Orgars for the year 1719, is a notice of "Jean Campredon,* ministre à Douvres."

FAVERSHAM, KENT.

There was a French church at this place, as appears by some references to it, but few particulars have been collected. It appears by the register of the Hungerford Market Chapel, that M. Geby was the minister in 1696, and by a MS. at Lambeth Library, that M. Raoul, æt 56, was the minister in 1706, but that the cure was "worth little."

WHITTLESEY.

Whittlesey, is a small village in the Isle of Ely; and at a short distance from it, and within six miles of Peterborough, is Whittlesey Meer, a large expanse of water which covers 1570 square acres, and is eight miles and three quarters in circumference. In 1662, Charles the Second granted to Edward Earl of Sandwich the office of bailiff and keeper of Whittlesey Meer. The draining of this Meer, or of some of the marshes in the neighbourhood was amongst the undertakings of Sir Nicholas Vermuyden, and was no doubt the cause of a settlement of the Dutch and French at this place.

* M. Campredon was many years minister of this church, for it appears by the actes of the Canterbury consistory that in 1693 there were differences between him and the elders of his church, and upon the request of Robert Jacob, Jacob de Lecluse, Perclu and Minet, the two ministers and four elders of Canterbury went to Dover to mediate, the result being the deposition of Lecluse from the office of elder.

In a M. S. of 1706, in Lambeth Lib^y, 941—64, he is called "Campredon Junr," and is stated to be 44 years of age.

It appears by the records of the colloque held in London in 1646, that Le Sieur Du Perrier, "Soy disant Pasteur," of Whittlesey, presented letter son behalf of the brethren at Whittlesey, praying to be incorporated with the other churches in the colloque, but the examination and ordination of M. Perrier was postponed, and a letter was written to them with a caution as to whom they admitted as their pastor, and exhorting them to support their church under public authority.

It would seem therefore, that no congregation of long duration existed at Whittlesey, and probably the neighbouring village of Thorney Abbey, about four miles distant, became the site of their church and ministry.

THORNEY ABBEY.*

In the Lansd. MSS. vol. cx. is the petition of Sir Wm. Russell, Knt. ; it recites that he is seized of a great quantity of marsh and drowned grounds, late part of the possession of the monastery of Thorney ; that various persons in North Holland beyond seas, were willing to come over and inhabit there, and to recover the lands on certain conditions, viz. :—

That they might sell their increase at all markets.

That they be not pressed to serve in the wars beyond seas for forty years.

That they be not subject to subsidies, fifteenths, &c.

This petition was no doubt favourably received, for it appears by a monument in the parish church of Thorney, that the French congregation was formed as early as 1652: the first baptism in the register, is in February 1654, in which year Ezechiél Daunois the minister, and David Le Conte the elder attended the colloque in London, as representatives of this congregation, which appears to have existed for seventy-five years, the last entry in the register being in October 1727.

* "Thorney, is a perpetual curacy in the county of Cambridge; in the church yard are several tomb stones to the memory of French Refugees."

The names occurring in the register and which are not uncommon in Thorney and its vicinity at the present time, are Tigardine, Vernoy, Provost, Egar, Siggee, Gaches, Le Hair, Bailey, Fovarque, Le Tall, Boyce, Ainger, Le Fevre, Descamps, and Debroy.

The Ministers appear to have been—

Ezekiel Danois*	..	..	1652—1674
—— Jembelin	..	..	1685—1712
Jaques Cairon†	..	..	1689—1713
(Louis Charles) Le Sueur	..	..	1715—(1727)

The *French Register* is a small folio volume of paper, consisting of 146 pages containing 1710 entries of baptisms.—It commences with 11th February, 1654, (the first leaf containing 25 entries, being missing,) and ends with 3rd October, 1727. It is in the custody of the curate of Thorney.—In the first seven pages, the names occurring most frequently are Lisy, Le Pla, Senechall, De la Haye, Harlay, Le Fevre, Ry, Massengarbe, Doby, Flahau, Amory, Soye, Sy, Le Grain, Fleurbaye, Blancart, Michel, Hecsin, Le Roux, Vigille, Dubo, Defrou, Yserby, Tabin, &c. &c. There are also at a later period the names of Manie, Frushar, Dornelle, and Le Sueur.—In the parish church-yard are inscriptions to Le Hair, Provost, Siggee, Frushar, Massingarbe, Egar, Fovarque, Mance, Harley, &c. and in the Church to Guerin, Le Pla, Flahau, Danois, &c.

* On a mural monument in Thorney Church is the following inscription to his memory—

"M. S. Venerandi Senis Ezechielis Danois Compendiensis Galli Coetus Gallici qui hic congregari coepit, A.D. MDCLII. Pastoris Primi qui, studio indefesso, doctrinâ et severitate morum, nulli secundus, ingens literaturæ thesaurus, hic orbe latuit. Deo, sibi, paucis aliis notus, eisque contentus festibus per LIV annorum (spatiu,) ex quibus XXII hic Thorney Abbatiae sumo cu fructu Ministerio suo functus, tandem hic ubi laboris ibi et quietus locu ivenet. Obiit 24 Febr., A.o. Dm. MDCLXXIV Ætat.—"

† Died in 1715—"Jacobus Cairon, min^{re} Ecclæ Francæ sepultus est Maij 15." *Par Regr. of Thorney.*

EXTRACTS.

“Aout 12, 1655. Susanne Harlay, fille de Jeremie et de Marie Henry a été baptisée, ses tesmoings sont Josias Harlay et Marthe Harlay, femme de pierre le Grain.”

“Le 25^e jour d’Aoust, 1689. Rebecca Bouchereau, fille du S^r Pierre Bouchereau, chirurgien et apoticaire demeurant au bourg d’Eye et d’Elizabeth Giraud; née le sixieme jour de ce mois, a esté batizée par le S^r Jembelin et a esté présentée par Monsieur Cairon, ministre du St. Evenigile, et par M^e Rebecca Holmes veuve du S^r Jacob le Houcq.”

“Le 8^e jour de Mars, 1712—13. Jean Huglo, fils de Jean Huglo et de Marthe Hickling, nay le vint quatrieme jour de Fevrier, a esté baptisé par Mr. Cairon etant présenté par Daniel Harley et Jeaune Gante, femme de Jacques Lisy.”

“Marianne Le Sueur, fille de Louis Charles, ministre de cette Eglise, et de Marianne Demoureaux est né le 1^r de Decemb, 1723. Son Parrein est Pierre Le Sueur, et sa Marreine Anne Agathé Gloria veuve d’Ethienne Demonceaux. Elle a été baptisée le 15^e du dit mois.”

SANDTOFT CHAPEL, LINCOLNSHIRE.

In the county of York, to the eastward of Doncaster, is the level of Hatfield Chase, comprising, about two hundred years since, seventy thousand acres of land covered with water. The success which had attended the labours of the inhabitants of the Low countries, kept the public attention alive to the possibility of converting, as the Hollanders had done, our own fenny and watery country into solid ground.

King James took a personal interest in the subject, and a commission was issued for the purpose of inquiring into the possibility of draining it; and in the reign of Charles I. Cornelius Vermuyden, a Zealander, took upon himself to accomplish it,* and articles were signed in 1626, between the Crown

* In 1584, a Foreigner, named Latriell, proposed to the Privy Council to raise

and Vermuyden, by which Vermuyden was to be rewarded with one third of the recovered lands.* “His own command of capital was perhaps not equal to the design, but he was supported by many of his countrymen, especially by the Valkenburgh family, the Van Peenens, Sir Philibert and Abraham Vernatti, And^w Boccard and John Corsellis,” and great numbers of Flemish workmen were brought over.†

In 1629 Vermuyden received the honour of Knighthood, and took a grant from the Crown of the whole Chase, which contained a power to Sir Cornelius to fulfil his pious intention of erecting one or more chapels in the lands granted to him, where service according to the form of the established religion of England might be performed in the English or Dutch language.

Some of the foreigners embarked their money in this drainage speculation as an employment of capital, and to these it was of importance to find tenants who would cultivate the land which was redeemed.‡ This it appears was not difficult to do. The state of Holland and the persecution of the French Protestants settled there, accounts for the many names of French

water for supplying towns; and also to drain the Fens, (*Lansd MSS. Vol. 42* — 31) and Frederick Gencbelli petitioned to erect engines, &c. in England for draining lands. (*Lansd MSS. Vol. 110.*)

* For a full and interesting account of the drainage and the various circumstances attending it, see the History of the Isle of Axholme, by the Rev. W. B. Stonchouse, 4to. 1839, and the History of the Deanery of Doncaster, by the Rev. Joseph Hunter, fo. 1828.

Vermuyden brought over from Holland, a great number of workmen and implements of drainage, in vessels which sailed up the Trent, and which was facetiously called “the Navy of Tharshish.”

† In 1840 English labourers were constructing the fortifications of Paris, and also laying and constructing the Paris and Rouen railway. The Belgian railways were also formed by English labourers.

‡ Of the nature of the husbandry practised by these foreigners, few particulars have been preserved. It appears from the account of the damage done to their crops by the Epworth commoners, that they grew large quantities of rape. It was not till the farmers on these levels were more English than French and Dutch, that any thing was cultivated but oats or rye.

origin among those who held lands in the level. Dugdale estimates the whole number of settlers at 200 families. They are described as a harmless, industrious people, who pursued in peace their agricultural operations. De La Pryme, whose grandfather was one of them, says: "that for a time they lived like princes; but it is to be feared that the misfortunes and losses of the superiors would shed an evil influence over the state of the tenantry." They lived for the most part in single houses, dispersed through the newly recovered country. On Sundays, however, they had a point at which they were accustomed to assemble.

On the 26th January, 1634, Sir Philibert Vernatti, Henry Kinston, Luke Valkenburgh, Mathew Valkenburgh, John Corsellis, and Michael Corsellis, Esqrs., went before a notary, and in the name of the whole body of the participants, declared their consent that the sum of £70. or £80. should be raised annually for the support of a minister to officiate in the French and Dutch languages by assessment on their estates, to be made by six of the chief proprietors; and it was added that "for the satisfaction of those who might then intend to settle upon the land," no rent should be taken till an able minister was settled. A chapel was immediately erected,* and the site chosen for it was Sandtoft, a village in the parish of Belton, which is in Lincolnshire, but close to the borders of the county of York. Here the various ordinances of religion were performed, and the public service was read alternately in the Dutch and French languages.†

* It was built by one Isaac Bedloe, a merchant; and many years after he had not received the money stipulated to be paid him.

† At a colloque held at London on the 7th May, 1746, a letter was directed to be written to *Sieur Berchett*, and the congregation of Sandtoft, exhorting them to endeavour "a apuyer leur Eglise sur l'autorité publique, a l'exemple de cette de Douvre." At the following colloque in 1647, *M. Berchett* as minister, and *Le Sieur David Le Conte*, ancien, attended, and shewed the foundation of their establishment by public authority, and were united and incorporated with the colloque of the other churches. (*Livre des Colloques*.)

Various law proceedings as well as riotous assemblies appear to have taken place on the subject of these lands, about the year 1650, and the question of a reversal of a decree being before the Courts, an order issued to the sheriffs to put the participants in possession of the lands assigned by the decree, subject to the ultimate decision of the Court. But when the sheriff arrived in the Isle, he found himself forcibly obstructed by a body of four hundred men, with Daniel Noddell a solicitor, at their head. And when in 1650, the original decree was confirmed in the Exchequer, riots more violent than the former occurred, in the course of which, not fewer than eighty-two dwelling houses of the foreign settlers were destroyed, and their chapel at Sandtoft defaced, with circumstances which distinctly mark the vulgar and brutal character of the assailants. For ten days the Isle men were in a state of open rebellion.

While in this state, two old Parliament officers appeared in the Isle. These were Major John Wildman, and the noted fanatic Colonel John Lilburn. To these men the people of Epworth agreed to assign over two thousand acres of their moor, on condition of their right being established in the whole seven thousand four hundred, and being saved harmless touching all riots past. So confident were they of success, that Lilburn himself is said to have repaired the house at Sandtoft, which had been built for the minister, and to have put his servant to reside in it, and in the true spirit of his character, to have employed the chapel as a stable or barn.

In 1656 Major General Whalley was appointed to superintend this part of the Levels, and he was instructed to aid the sheriffs in keeping the peace; putting any legal decree into execution, maintaining all persons in their rights, and especially the strangers in the free exercise of their religion, at the accustomed place.

The first Parliament after the restoration of King Charles II. was much occupied with the affairs of the levels, and it was proposed to exempt the persons who had been engaged in defacing the chapel at Sandtoft from the act of indemnity.

Many of the families of the settlers returned home when the laws shewed themselves too weak to restrain the riotous spirit of the Isle men. In 1681, the principal of those who remained, were, Abraham Beharel, David Morillion, John Tyssen, Abraham Egarr, and Pieter Le Leu.* In that year these persons, in behalf of themselves and the rest of the tenants, represented to the court of sewers their want of a minister, in consequence of which many of the lands were at that time unoccupied. They further represented that their forefathers were induced to settle on the levels, on the faith of the engagement before mentioned, that a minister should be provided for them; and that they had reason to believe that several French Protestants, who are forced to leave their native country in consequence of the persecution they lie under, would come to reside on the levels if there was a minister provided for them. They also represented that since 1633, till within four or five years last past, a minister had been maintained among them, and that now a minister is offered to them, and present with them, who was a person of good report, and one with whom some of them have had some small converse since his coming into the country, and do think him fully qualified. They asked that £30. a year might be devoted to this object, which was accordingly granted at a Court of Sewers, held on the 30th September, 1681. The minister here referred to was Monsieur Le Vaneley, who was the last minister; and the chapel did not long survive him, for it was soon afterwards taken down, and cattle grazed upon its site. "It stood on the north side of the bank coming from Bean Wood Green to New Idle Bank, nearly opposite to Mr. Reading's last new house, which stands on the South side of the Bank."

* From an obliging communication from the Rev. W. B. Stonehouse the Historian of the Isle of Axholme, it would seem that Stovin the Antiquarian who lived in 1750, wrote a MS. in which were many notes from this register, which most probably fell into the hands of Peter Le Leu; but his descendants have now nothing but the old French Bible, in which, however, are some baptisms and marriages about 1660.

The names of the ministers were

Monsieur Berchett, (died 18th April, 1655, buried at Crowle,)	1646
Jean Deckeshuel	1659
Mons ^r De La Prix	
Samuel Lamber	1664
Jacques de la Porte	1676
Mons ^r Le Vaneley	1681

The register of the chapel, which was carefully kept from 1641 to 1681, is not now to be found. It was in the French language.* From a copy of it, the Rev. Joseph Hunter has extracted the following names, some of them being participants in the division of the recovered lands, but the greater number, their tenants.

Martin Dubliq	James Dumoulin
Anthony Blancart	Anthony Blancar
Anthony Scanfaire	James Coquellar
Peter De La Hay	Ab ^m Egard
Noah Ager	David Morrillon
Jesay Beamarm	Peter Le Lieu
John Lelew	Isenbar Chavatte
James Leroy	Mark de Coup
Simon Acfair	Isaac Van Plue
Francis Derik	Jacob Tyssen
Anthony Leflour	Isaac Beharelle
Peter Amory	David Letalle
James Renard	Peter Tyssen†
Christian Smaque	Abraham Beharelle
Michael Le Brand	Andrew Clebaux
Peter Descamps	Matthias Prieux
Isaac Delanoy	Isaac Des Biens
James Harnew	Noah Matts
Aser Legrand	John Beharelle

* The following is from it;—"De 25 Fevrie 1654, a esté baptisés à Sandtoft, Jehan fil de Picre Egarr et de Sara Vandeboc. Ses testimones sont John Egarr, fils de Jehan and Marye femme de Jacques Iserhy."

† Query—if not an ancestor of the Lord of the Manor of Hackney.

Mathew Porree
 Hosea Tatin. D.
 Custaw Legrand
 John De Lannois
 James Flahau
 Isaac Amory. D.
 James Vienin. D.
 Anthony Dubois. D.
 Rowland Dubois. D.
 Charles Pryme*
 Isaac Vennin
 Adraian Vanhouze. D.
 Anthony Le Roux
 Nicholas Tyssen
 Peter De La Gay
 Cha^s Ranoy
 David Le Conte
 Anthony Massingarbe
 Cha^s Arebault
 Anth^y Marquelier
 Adrian Vanhouq. D.
 Isaac Veniy†
 Christian Fontaine
 Mathew Brugne
 Josias Harlay
 Isaac Clais
 Charles Priam. D.

Ab^m Desquier
 Cha^s Geubeu
 William Prime
 Christian Smaque. D.
 Tho^s Benitland
 Isaac Hancar
 Robert Taffin
 Joel Delepiere
 Isaac Vanplue
 John De Roubay
 Abraham Blique
 Daniel Duverley
 Jacob Liennar
 Joel Lespirre
 Peter Egar
 Peter Duguenne
 George Hardicq
 Simon Le Haire
 Benjamin Gouy
 John Gougter
 Ab^m Brynye
 James De Ratt. D.
 James Raumery
 Isaac de Burge
 Gregory Impson
 John Frouchart
 John Swart

* Ancestors of the Member for Cambridge, George Pryme, Esq.

The Rev. Abm. de la Pryme was born at Hull. He was the son of Matthew de la Pryme, who emigrated from the city of Ipres in Flanders during those cruel religious persecutions under the Duke d'Alva. Matthew settled, with many others of his unfortunate countrymen, in the Level of Hatfield Chace, soon after the same was drained by Vermuyden. Abm. was sometime divinity leader to the High Church, Hull, and minister of Thorne. *Wells, Bedford Levels*, p. 95.

† From the Vermoys, is the family of Ellison of Thorne. From the De Witts, who held some of the land, are descended the Jebbs. See in the *Annual Obituary*, the account of Mrs. Radcliffe the celebrated romance writer, whose grandmother was a Jebb.

In the neighbourhood a few remains of the stock of the original settlers may be found. The Dunderdale's close by, are descended on the female side from Peter Le Leu. Margrave and Brunyee are still to be found at Crowle; and the name of Morillion occurs in the sepulchral memorials as late as 1814, and that of Venny in 1771. There are also descendants of Tafa Tafa at West Ferry, and of Amory and Jaques at Belton. One relic however has survived the general destruction, and that is the folio French Bible which was used in the pulpit of Sandtoft Church. It was printed at Geneva in 1648, and it has been preserved in the family of Dunderdale who obtained possession of it from the Le Leus. There is written on the title page "*Appartient à Pierre Le Leu.*"*

DURHAM HOUSE CHAPEL, AND SOMERSET HOUSE CHAPEL.

In the journal of the House of Commons, is the following order respecting the Chapel of Somerset House.

13 Martii, 1643. "Ordered that all the vestments and utensils belonging to the altar and chapel of Somerset House be forthwith burnt, and the committee to examine further for Pope's Bulls, by whose authority this convent was established and by whom procured." On the 5th April, 1653, Parliament voted the chapel for the use of French Protestants during pleasure, and it appears that the congregation moved hither from Durham House in the Strand, when that Mansion was pulled down. The minister at both of these chapels was the Rev. Jean Espagne,† who was much followed, and

* Stonehouse's *Isle of Axholme*, 1839, p. 359; where will be found a full account of this volume, and fragments of a sermon and letter found among the pages of it.

† Two of his works were translated into English. *Anti-Duello* 4^{to} 1632. *L'usage de l'oraison* 12^o 1646. By the latter it appears that he had preached to a congregation assembled in the house of the Earl of Pembroke, to whom the work is dedicated.

admired by many of the nobility. It seems probable that the same congregation met in 1649 at the Savoy, for Evelyn in his *Journal* says, "In the afternoon I went to the French Church in the Savoy, where I heard M. D'Espagne catechise."

In 1711 Somerset House Chapel was opened for the service of the established church, and the Bishop of Bristol preached. It was finally closed in 1777.*

THE SAVOY IN THE STRAND, "LES GRECS," EDWARD STREET.

About the year 1641 the Duke of Soubize living near the Court and finding it troublesome by reason of his infirmities to go to church at Threadneedle Street, had usually a French sermon preached every Sunday at his own house, to which the French residents of that neighbourhood used to repair. At the Duke's death they endeavoured to set up a French church near the Strand, which was opposed by the London Walloon Church. Both parties appealed to the King, who thereupon set up the French church in the Savoy, *under the jurisdiction of the Bishop of London, with the use of the Liturgy of the Church of England*, his Majesty providing for one minister.† The Westminster congregation hesitated to accept a

* The register is in the possession of Sir Thomas Phillips, Bart.: who some years since printed a few copies, one of which he presented to the Author. It comprises marriages, baptisms, and burials from 1714 to 1776.

† June, 1675. A grant unto the Dean and Chapter of Westminster and their successors and assigns, of one Annuity of £60. payable out of his Majesty's Exchequer, quarterly, from Lady Day last, to be equally divided amongst the preaching ministers of the French church of the Savoy, now, and for the time being, and in addition to what is already allowed them from the same church, according to his Majesty's order in Council. Subscribed by Mr. Atty. Genl. by warrant under his Majesty's Sign manual. (*Privy Seal Office.*)

About 1740, upon the intercession of the Marquis de Miremont and the Marquis de Montandre, and other members of the Savoy church, £150 per annum was settled upon the church of Les Grecs, out of the Royal Bounty.

church on these conditions, and solicited the advice of the reformed churches of France and Geneva. The answer from these churches and from the Princess of Turenne (to be found in Kennett's Chronicle, p. 462,) induced the parties to accede, and on the 14th July, 1661, the first sermons were preached at the Savoy by Messrs. Durell and Conteur; "there was present a great number of people, and many persons of quality, viz. : the Duke and Duchess of Ormond, the Countess Dowager of Derby, the Countess of Ossory and of Atholl, the Earl of Stafford, Newcastle, Devonshire, and the Lord Cavendish, the Vice Chamberlain, with his family." p. 494.

By a draft memorial addressed to His Majesty's Treasury by John James Majendie, D. D., Mathew Maty, M. D., John Blagny, Esq., Isaac Ladvocat, and Isaac Roberts, Gentlemen, trustees of the French Church in the Savoy; (and appearing to be drawn up by "Francis Maseres, Inner Temple, Dec. 16, 1772") it appears that on the 24 Dec., 13 Car. II, (1661,) an indenture was made between Gilbert Sheldon, then Bishop of London, and the Master of the hospital of the Savoy, and the Chaplains perpetual of the same, of the one part, and Dr. John Colladon, Physician in ordinary to the King, Henry Browne, Esq., Stephen Bedard, Chirurgeon, and John De Billon Lamare, Gentleman, of the other part: whereby the master and chaplains demised all that part of the hospital or dormitory of the Savoy, called the chapel ward, together with one little room or chamber (being formerly a sister's room) adjoining to the north side of the said ward, and other pieces of ground therein mentioned, for a term of forty years, to the end that the lessees and divers other persons, natives of the kingdom of France, then inhabiting within the cities of London and Westminster or the suburbs or liberties of the same, and professing the reformed religion, should assemble in the said chapel ward, to hear divine service read and the word of God preached in the same, they having before agreed (with the consent of the King, testified by His gracious letters, dated 10

March, 16(61) that the book of common prayer and administration of sacraments established by law, as used in the Island of Jersey, being translated into the French language, should be constantly read, used, and observed by their pastors or curates, and that they should submit to the immediate jurisdiction of the Bishop of London, as all congregations within his diocese, as well strangers as others, were to do. That by an indenture of the 19th Dec., 1695, made upon a surrender of the former lease, the master and chaplains demised for forty years to Thomas Satur, Clerk, and John Dubourdieu, Clerk, ministers of the said French Church, and Nicolas Louvigni and Peter Baume, churchwardens, and James Frontin, Esq.; the before mentioned premises with some additional pieces of ground for enlarging the chapel ward and better accommodating the lessees. That at the expiration of the last mentioned lease, the parties continued in possession by virtue of a royal licence of King Geo. II. under his sign manual, dated 2nd October, 1733, free from rent and fine during the royal pleasure, the hospital having been dissolved. That on the 15th February, 1769, King Geo. III. by an instrument under his sign manual, gave licence to J. J. Majendie, clerk, prebendary of Sarum, Mathew Maty, Dr. of physic, John de Blagny, and John Girardot de Chancourt, Gentleman, Isaac Ladvocat, and Isaac Roberts, to hold the said chapel with the vestry room and inclosed passage during the royal pleasure, at the yearly rent of 3s. 4d. That on the 6th June, 1769, the said trustees agreed with the congregation of German Protestants to grant a lease of the spot of ground on which the remains of the French church and vestry were situated, in consideration of their paying the trustees of the French church £10., and rebuilding the said French church and vestry upon the old foundations, and paying a yearly rent of £8., and that the French congregation should have liberty to meet and perform service four times a year in the church and vestry; and when a renewal was necessary the French trustees should apply to the Crown for the same, and

the German congregation should pay £15. on such renewal. A lease was accordingly granted by the French trustees, with the consent of the Bishop of London.

In 1772, an Act passed for determining what parts of the Savoy should be under the survey of the Exchequer, and what of the Duchy of Lancaster. This Act mentioned the High German Church and the Low German Church, but no mention was made of the French Church, *eo nomine*, and the French trustees were therefore fearful that it might be supposed that the German church held directly from the Crown, and this memorial was prepared in order to get some declaration from the Treasury of the rights of the French trustees.

The ministers at the Savoy, were—

John Durel*	..	..	..	..	1661
Richard Du Maresque		..	..	..	1675
Thomas Satur	..	..	..	..	1684
Jaques Severin	..	..	..	..	1703
James Abbadie†	..	..	..	..	1700
—— Le Cros	..	..	..	..	1710
Louis Saurin	..	..	..	..	1711
—— Luzancy‡	..	..	..	..	1716
—— de Susyboham||	..	..	..	..	„
John Dubourdeau, M. A.§	..	..	..	..	1718
David Renauld Bouillier		..	..	..	1731

* A learned divine, born 1625. He was chaplain to the Duke de la Force, Author of the *Liturgy of the Church of England asserted*, 4to. 1662—1688, *Theoramata Philosophiæ*, &c., &c.

† Was a native of Berne. He accompanied Marshall Schomberg to England in 1688, and was present when that great Commander fell at the Battle of the Boyne. On his return to London he was appointed minister here, and was subsequently made Dean of Killaloe. His principal work was “*Traité de la Vérité de la Religion Chrétienne*.” Died 1727.

‡ In 1718 beneficed in Essex.

|| He was sent for to be minister of the French congregation that met at St. Patrick's, Dublin.

§ He came over on the revocation, was Rector of Sawtreys Maines in Huntingdon. Died 1728, æt. 72.

Paul Conventant	..	..	..	1731
Jean de Lastre	..	..	..	„
Daniel Ollivier	..	..	..	„
Cesar de Missy	..	..	..	1732
J. J. Majendie*	..	..	..	1735
—— Muysson	..	..	..	1740
—— Eynard	..	..	..	„
—— Claris, a Proselyte	..	..	..	1756
David Durand, D. D.†	..	..	..

About the year 1731 the chapel became dilapidated, the roof being in a very dangerous condition, and the services were performed in the vestry; not being able to provide for the repairs necessary, the congregation used the chapel in Spring Gardens, (which was united with the Savoy for various purposes,) and also Les Grecs, and about the year 1737 left the Savoy altogether, and the congregation merged in that of Les Grecs, under which head a description of the registers will be found.‡

“LES GRECS”

*In Dudley Court, Hog Lane, (now called Crown Street, Soho,) the
Congregation now meeting in Edward Street, Soho.*

“The Chapel in Hog Lane was originally built for the

* Chaplain to the Earl of Grantham, Author of *Le But des Afflictions* 8vo., 1741, *The Yoke of the Church of Rome*, 4to., 1745, *The Double Deliverance*, 4to., 1755.

† A very eloquent preacher, born about 1679. After many perilous escapes from death and the inquisition, he came to England. Died 1763. He was the Author of several valuable and now rare works, “*A Life of Vanini*,” *A History of the 16th Century*, and a *Continuation of Rapin*.

‡ This chapel belonged to the parish of St Martin’s in the Fields, having come into their possession in the 36 Car II. They exchanged a piece of ground on the west side of the Haymarket for a part of Kemp’s field, and afterwards when this was required for the erection of St. Ann’s, Soho, they exchanged it for another part of Kemp’s field, called Bunches, on which the Greek church was built. It was sold in 1818 to a Mr. Allen.

Greeks." It was afterwards for many years used by the French Protestant Refugees, but in 1822 their lease being nearly expired, they sold the remainder of the term for £200. to a congregation of Dissenters, and removed to Edward Street, Wardour Street, Soho, where they took, at a rental of £60. per annum, a chapel on the north side of the street, which had been used by a congregation of Baptists, and which they named "Les Grecs," and service is still continued there. On the 2nd of January, 1845, the first stone of a new church was laid by the Bishop of London. It is from a design of Ambrose Poynter, Esq., and is now building in the Street now called Bloomsbury Street.

Hogarth has given a representation of the old chapel in Hog Lane, in his picture of "Noon," and the figure coming out of the chapel is said to have been a very good likeness of the Rev. Thomas Hervé, who was the Minister there from about 1727 to 1731.

Some of the ministers who have officiated at this chapel, were, the Rev. Jacques Severin, 1715, Jacques Durand, 1715, Darvilliers a proselyte, Jean Hudel, 1725, Thomas Hervé, 1727, Alexander Sterky, up to 1838; the present ministers, are, Jacques Samuel Pons,* and Jean Marie Mudry.

This chapel, as the representative of the Savoy, has been considered as the mother church of the congregations at the west end of London. The congregations of the Savoy, Les Grecs, and Spring Gardens were united, the two former about 1721, and the latter, subsequently. The congregation of Le Temple or La Patente en Soho, was also united at a later period.†

The registers belonging to this chapel are comprised in three

* Left the French Church at Bristol about 1810, for this church.

† This congregation has about £5000. in the funds, for the use of the poor, and about £2000. for the use of the church. The present trustees are Mr. Robert Vincent, Mr. Pierre Des Granges, Mr. Charles Sterky, and Mr. Jacob Vincent.

folios, the first commencing in 1703, and ending in July 1731, and is intituled “Au nom de Dieu, Baptêmes.” It appears to have been kept by the consistory, for the three chapels of Les Grecs, Savoy, and Spring Gardens.

The second book is intituled—

“Registre des Baptêmes de l'Eglise François de la Savoie commencé le 8 Aout, 1731.”

This book is continued by the present congregation of Les Grecs up to the present time, but the last entry is in 1822.

The third book is intituled—

“Liure des Mariages de l'Eglise François de la Savoye commencé au nom de Dieu à Londre le premier Mar. 1684.”

At the baptism in 1617, of Guill^e de la Plaigne, the Godfathers are “le tres honorable Guillaume Kendish, my Lord Duc de Devonshire, et Marie de la Bastide.”

“Patrick, son of Patrick Cranford, Esq., and Mary Anne Alexandre, bapt. 18 Feb. 1773, at his father's house in Frith Street.

The following marriages occur :—

Charles de Ponthieu et D^{le} Marguerite de la Rochefoucault, 7 Oct. 1691.

Col^l Guillaume Stanhope and Ann Griffith, 1 April, 1719.

John Parker of Kent, and Sus^e Gascoin of St. Ann's, Westminster, 3 Aug. 1743.

Robert Bradbury and Mary Watts.

“Copy of a certificate by Saville Bradley, Chaplain of the Duke of Richmond and Rector of Earnly, Sussex, that on the 22 Nov. 1719, he married at Lord Stair's house at Paris, Captain Charles Theodore de Maxwell, and M^{le} Martha Susanne Degennes.

1720 Pierre Ardouin and Marie Marg^{te} Aubert.

1690 Jean Barbot and Char^le Sus^e Drelincourt.

1692 Antoine de Martin de la Bastide and Ann Bazanier.

1700 Captain Jean Brasselay and Sus^e Lagruelle.

CHAPTER VI.

PROVINCIAL FRENCH CHURCHES, (ESTABLISHED AFTER THE REVOCATION OF THE EDICT OF NANTES,) AT GREENWICH, HAMMERSMITH, CHELSEA, THORPE, BRISTOL, PLYMOUTH, STONEHOUSE, EXETER, BARNSTAPLE, DARTMOUTH, AND BIDEFORD.

GREENWICH.

There were a considerable number of French Refugees congregated at this place, and Evelyn in his Memoirs makes the following note of them :—

“1687, at Greenwich. After the service of the church was over there was a French sermon preached, after the use of the English liturgy translated into French, to a congregation of about 100 French Refugees, of whom M. Ruvigny* was the chief, and had obtained the use of the church after parish service was ended. The preacher pathetically exhorted to patience, constancy, and reliance on God amidst all their sufferings, and the infinite rewards to come.”

It would seem therefore that at first they had the use of the parish church, but afterwards they had a chapel of their own, though the situation of it is not known. Evelyn mentions besides the Marquess of Rouvigny, “old Jerome Lemnier of Greenwich, a man skilled in painting and music, and another

* The Marquess of Rouvigny. On the 8th August, 1686, Evelyn says, “I went to visite ye Marquess Ravigné, now my neighbour at Greenwich, retired from the persecution in France. He was the deputy of all the Protestants of that Kingdom in the Parliament of Paris, and severall times Ambassador in this and other Courts. A person of great learning and experience. His Son was with King Will. in Ireland, and was made Earl of Galway ”

rare musician called Mell. Lennier had been a domestic of Queen Elizabeth, and shewed me her head, an intaglio in a rare sardonyx, cut by a famous Italian, which he assured me was exceedingly like her." M. Moze was also a music master here, and his descendants are still parishioners.

In 1673 there was an establishment here called the Italian Glass House, "where glasse was blown of finer metall than that of Murano at Venice." (*Evelyn.*)

Some of the ministers of this church were—

M. Riviere*	..	..	..	1703
M. Severin†	..	..	..	1687
M. Parasol‡	..	..	..	1709
— La Romeliere||	..	..	..	1716
— Mathey	..	..	..	1718

THE FRENCH CHURCH AT WANDSWORTH.

Many of the French Refugees who came over to England settled at Wandsworth, where they formed a congregation, and either built or rented a place of worship, (the building is now used as a meeting house by a congregation of Independents.) It is situated in a court nearly opposite the parish church, but has been so altered and repaired, that no trace of its original appearance remains. On the front of it is the following—

Erected 1573,—enlarged 1685,—repaired 1809—1831.

* In 1706 he was still minister, at which time he was 59 years of age, and had a wife and four children.—*Lambeth Lib*: 941—64.

† On the 23rd of November, 1692, he solemnized a marriage at the French Chapel, De Hungerford. He removed to this church in 1687, having been several years at the French Church at Thorpe.

‡ Banns were published this year at the Greenwich French Chapel by this minister.

|| Having no talents for the pulpit, and having given great offence to the congregation, they would not suffer him to preach any more.—(*Dubourdieu.*)

“Among these refugees were a considerable number of hatters, who introduced their manufacture at this place and carried it on with great success. Though much diminished in its extent, the manufacture still exists; Mr. Chatting a grandson of one of the refugees, being now (1792) a hatter in Wandsworth. Most of their descendants who either remain here, or are dispersed into the neighbouring villages, have so anglicised their names, that the memory of their extraction is almost lost.”—(*Lyson's Environs, vol. I, page 503.*)*

Aubrey, in his *Antiquities of Surrey*, vol. i. p. 14, mentions a manufacture of brass plates for frying-pans, kettles, and other culinary vessels, which was established here by *Dutchmen*, who kept it as a mystery.

Among the burials at the cemetery† at Wandsworth, are Dame Isabeau Bories de Montauban, James Baudouin, Esq., James Pommies, Esq., Thomas de Demfrene, Esq.; and in the parish register of Wandsworth, is Aliche Palladaye, ob. 1622. David Montolien Baron de St Hyppolite, ob. 1761, aged 93. In 1722, “Alexandre Arabin, Jeune homme de Wandsworth,” joined the French Church at Norwich.

By the register of marriages at La Savoye, it appears that the Rev. Jean de la Sale was minister at this place in 1688, he married in that year Judith Papin. In 1699, M. Pierre Bossatran was minister.‡ In 1707, M. de la Chapelle and M. La Roqueboyer were ministers, and Tapin de Barhay, reader. In 1759, Monsieur ——— Henry was minister.

The French congregation at this place, received of the Government grant in 1721, £126 15s., and in 1728, £78.

The register of this church is not to be found, but amongst

* The first invention of Hats was about the beginning of King Henry VIII. The Spaniards and Dutchmen then instructed us how to make Spanish felts, and the French taught us not only how to perfect the mystery of hat-making, but also how to take off our hats.—(*Old Pamphlet.*)

† The burial ground is situated at the entrance to Wandsworth from London, and is still called “the French burial ground.”

‡ In 1699, the Rev. J. G. De la Voure the minister of Canterbury, married Marie, daughter of the Rev. Pierre Bossatran.

the records of L'Artillerie at the London Walloon Church are licences for the following matches at the French Church at Wandsworth.

- 1702 Peter Chamou of Wandsworth and Cath^e Brisson.
- 1704 Stepⁿ Castan and Marie Labodie.
- 1706 John Currois of Wandsworth and Jeane Callou.
- 1707 Ludovico Thiolet of Wandsworth and Eliz. Torin.
- 1707 Guill^e Vignon and Jeane La Roche.
- 1710 Bernard Moritt and Sus^e Torin of Wandsworth.

CHELSEA.

It is believed that there were two French chapels at Chelsea, one was situated in Cook's Grounds, (now used by a congregation of Independents, of whom the Rev. John Bunce was lately minister,) and the other is at Little Chelsea.

There is no register now to be found, but the following information has been derived from other sources.

MINISTERS.

- Durete* (1714)
- Bion (Little Chelsea) .. . (1716)
- L'Hirondelle (minister at both chapels)

The following marriage took place at this chapel.

Stepⁿ Goujon, St. Ann's, Westminster, W^r 33, and Hester Court-auld, St. Martin's Fields, Sp. 17, (May, 1729.) Bp. of London's Matrimonial Allegations.

HAMMERSMITH.

“A French Protestant Church formerly stood in this neighbourhood. It is mentioned in the Court Rolls, but the site cannot be

* See Crispin Street.

ascertained. The frequent occurrence of French names in the parish register, shews that many of these refugees had settled here.”*

From the parish register are the following—

“February 8th, 1702—3, Bernard Hulin and Louise Tritot, was married in the French Church at Hammersmith, by Mr. Bernard Richon, minister.”

BURIALS.

1701—2, Eliza Dranow Allin, a French maid.

1702, November 24th, David Lacasto, a poor Frenchman.

1705, May 21st, Charlotta Eliza, dau. of Mr. John Harmand Debourdieu, a French minister, and Esther.

Iszephroniah Odier d of Wm. and Iszephroniah bur. 9 February, 1682—3.

Pamphilus Scanderberg Pigou son of John and Mary, bap. 5 Aug. 1687, (6s. 6d.) bur. 21 April, 1688, (4s. 6d.)

There are also notices of Azire, (starch maker,) Centliore, Duchesnay, Pigou, (woollen draper,) Ribouleau, &c. &c.

The ministers at this chapel were—

Rev. Jaques Parent	..	..	1752
Ditto and Lecteur de Carré	..	..	1756
Bernard Richon	..	..	1703
— Muzars†	..	..	1706

No register is now to be found, but the following matches took place at this Chapel.—

Raimon Levillet, St. James's, Tailor, B^r 21 and Anne Barré, same, Sp. 28,—June, 1735.‡

Bernard Hulin and Louise Tritot,—8th February, 1703.||

Pierre Cochereau and Susanne Robison—(Banns published at Hammersmith, but married at Le Quarré.)

* Faulkner's Hammersmith.

† Biblioth: Lambeth: 941—64.

‡ Bps. Allegations.

|| Collect^a Top^a p. 317.

THORPE LE SOKEN, ESSEX.

This congregation was founded in 1683, and in the year 1839 the register was found amongst other documents. It appears by a memorandum at the beginning of this book, that on the 4th June, 1683, the Bishop of London gave the Rev. ——— Severin, a French minister, permission to repair to Beaumont in Essex, and to preach in the parish church to the French Protestants. On the 1st of July he accordingly preached there, but the parishioners wishing to retain the use of the church for two services every Sunday, and the French congregation preferring the parish of Thorpe, the Bishop approved of the transfer, and M. Severin preached there accordingly on the 29th July, 1683.

In 1685 they obtained leave of the Bishop to build a chapel for themselves, and they procured from Andrew Wharton, Esq. of Much Badow, about a quarter of an acre of ground on Thorpe Common, called the Bowling Green;* but the inhabitants objected to this grant, and the congregation therefore purchased for £15. of Solomon Green of Ramsey, a piece of ground near the church, held of the manor of Kirby. The chapel was accordingly built, and service was performed in it for the first time on the 4th March 1688, and £40. per annum was allowed by the distributors of the royal bounty for the maintenance of a minister.

In 1687 M. Severin left his charge for Greenwich, and M. Mestayer was chosen in his stead, who dying in 1707 was succeeded by the Rev. Gabriel Colin. In 1714 M. Colin left to reside in London. In 1717 Claude Richiere signs as minister, and in 1732 Jacques Grillet signs as “Lecteur.” Soon after this latter date the congregation came to an end, and at the close of the index to the register is the following,—“*L’Eglise Françoise de Thorpe faute de membres fut fermée peu après ce tems là.*” In 1772 M. Jacques Grellet deposited

* A copy of the deed of gift is inserted in the register.

the register with the Rev. Jacob Bourdillon, the minister of the church of *L'Artillerie* in Spitalfields. Upon the consolidation of that church with the Walloon church in Threadneedle Street, this register with others was deposited there.

A register in vellum, is intituled—

“Registre des Actes du Consistoire de l'Eglise François Recueillie a Thorp le Socken En Essex depuis l'an 1683 :”—contains an index to the baptisms extending from 1684 to 1726, and to the marriages (sixteen in number) from 1684 to 1708.

The names which occur are—

Delaporte	Le Jeune	Cadel
Goynard	De Mede	Du Bay
Bouchard	Plumail	Vouster
Varielles	Beauchamp	Nortier
Dorée	Le Blond	Six
Dufour	Audinet	Rougereau
Espinasse	Watté	Potier

A rumour having been propagated that this congregation were wanting in loyalty, they sent to the Magistrates and to the Bishop of London, the following declaration.

“Ce present acte est pour certifier à tous ceux qui'l a partiendra que nous Protestans François cy dessus mentionéz declarons par ces presantes que nous voulons tres promptement et volontairement, servir Sa Majesté Jaques Second, Roy D'angleterre d'Ecosse France et Irlande, Defenseur de la Foy, &c., et exposer nos vies et nos biens contre Jaques Scott, cy devant Duc de Montmouth, et tous autres Traîtres rebeles et ennemis du Roy et du Royaume d'Angleterre. En foy dequoy nous avons signéz ce 21 Juin, 1685.

Jean Severin	Samuel de Courcelles
Jean de L'Estrilles de la Clide	Jean Sionneau
Daniel Olivier	P. Potier
Roquier Puicchehut	Maria
Pontardant	Bonnet
Plancq	Messiën
De la Porte	Benjamin Turquain

The original Register of baptisms, marriages, and burials was discovered in an old chest, in the Walloon Church, in Threadneedle Street; it is a small quarto, intituled—

“Registre des Mariages celebrés et des Enterrements faits en l'Eglise Françoisse recueillie a Thorp pres de Colchester en Essex.”

The marriages and burials are entered together at one end of the book, and the baptisms at the other. The burials end in 1718.

EXTRACTS FROM THE BAPTISMS.

- 1685 Alex^{re} s of Mr. Paul Potier, Chirurgion and Jeane Odinet.
 „ Dan^l s of Cha^s de la porte and Louise Plumail.
 1690 Jaq^s s of Jaq^s de Mede and Marie Apporceau.
 1700 Jean s of Jean Six and Marie Morillon.
 1705 Sus^e Magd: d of Mr. Cha^s Fouquet and Sus^e Guinebaut.

EXTRACTS FROM THE BURIALS.

- 1688 Mr. Sam^l Beauchamp cy devant avocat au parlement de Paris, agé de 78.
 1705 Marie Apporceau, femme de Jaques de Mede.
 1708 M. Charles Fouquet.
 1718 Sus^e Grellet, d of Louis Grellet and Anne de Mede.
 1685 “Anjoudhuy 1 Jour de May, 1685 a esté enterré le corps de deffunt Isaac de Sevre dit la Chaboissiere, decedé au Seigneur le 29 d'Avril de cette année, aagé d'environ Soixante et treize ans.”

Aujourdhy, 13 jour de May, 1684, a été beny le mariage dans l'Eglise de Thorp d'entre Charles de la porte, natif de St. Jean le Gardomenque, en la Province de Sevenes d'une part, et Louize Plumail, fille de deffunt Theodore Plumail Weant, Merchand demeurant a Niord en Poitou et Louize de la Vaux ses pere et mere d'autre part.

SEVERIN, MINISTRE.

THE FRENCH CHURCH AT BRISTOL.

This congregation appears to have been formed by Refugees,

who fled to this country on the revocation of the edict of Nantes. Its formation probably took place at the same time that the registers commence, viz. the 29th May, 1687. The ministers appear to have been—

Mons. Descairac, (died June, 1703)	..	..	1687
Jeremy Tinel, (died 5th July, 1711)	..	..	„
Mons. De La Roche	..	..	1704
Antoine Nabes	..	..	1706
Francis Groleau	..	..	1710
Jaques du Durand	..	..	1713
——— Pain	..	..	1726
——— Rossignol	..	..	1730
David du Commur	..	..	„
J. Prelleur, (died 7th February, 1750)	..		1737
Pierre Gautier, (died 6th May, 1791)	..	..	1761
David Duval, (query if not from Southampton)	..		1758
Francis de Soyres (died 15th February, 1807)	..		1791
David Berguer, (went abroad in 1814)	..	..	1807

The Registers ultimately came into the possession of Madame de Soyres the widow of the minister of that name, who was the last member of the congregation, and who deposited them with the Registration Commissioners.

These refugees at first assembled for worship in the Mayor's chapel, St. Mark the Gaunt. In 1726 they built a chapel on the ground of Queen Elizabeth's hospital for the red maids' school, situated in Orchard Street. On the dissolution of the congregation in 1814 the chapel was surrendered to the Corporation, as trustees of the Red Maids' charity.

“The French began to arrive in Bristol in 1687, and as they could escape from France, being sorely persecuted and forced to attend mass, they joined those already settled here, most of them from Nantes, Saintonge, Rochelle, Poitou, and Guyenne. Some of the very old people alive when I came to Bristol, used to say that the chapel was full to excess, the aisle filled with benches as well as the altar, so there must have been several hundreds. In 1790 when we

came, the congregation never amounted to more than sixty, and mostly of people fond of French, or those wishing to improve." (Letter from Mad^e de Soyres, 7th March, 1838.)

The registers are contained in three folio books. No. 1. is intituled thus—

Au Nom de Dieu.

"Levre pour servir a l'Eglise François de Bristoll quy se Recueille a St. Marc auttrement le Gaunt en la ditte ville, par les soins charittables de my lord Jonathan Trelawny Euesque, et de Messieurs Le Maire et magistrats de Bristoll, et ou elle a commencé ses exercices aujourd'hui vingtneufuiesme jour de May, mil six cents quatre vingtz Sept., apres midj. Par les prieres communes faites, par Mr. Jeremie Tinell, ej devant ministre de l'Eglise Reformée de Villeneufue de puycheyn, en guyeune, et Ensuite d'un Sarmon prononcé par Mr. Alexander Descairac, aussj ej devant ministre de l'Eglise Reformée de Bergeral, en Laditte province de guyeune, Demeurans Jeux d ministres a presant en cette ditte Ville de Bristoll."

TINELL, PASTEUR—DESCAIRAC.

The first baptism is in August, 1687.

The names are Latouche, Labé, Blondeau, Bertrand, Deschamps, Bureau, Roy, Gaudonet, Lucas, Lamoureux, Casamajor, &c.

PLYMOUTH.

A settlement of French Protestants was made at Plymouth about the end of the 18th century, and in 1701 it was called "L'Eglise François Conformiste." In 1705 they received of the royal bounty £45. ; being so large a proportion the congregation must have been either very numerous or very poor. In 1733 they received from the same source £15. 5s. and the register contains the particulars of its distribution. It appears by the register that the congregation merged in that at Stonehouse about the year 1778. The chapel was situate in How Street, it has since been enlarged, and is now used as a Baptist meeting house.

The register* is a thin folio, which upon the dissolution of the congregation, was, together with that of Stonchouse, deposited by M. Delacombe then an elder of the church at that place, at St. George's chapel, Stonchouse.

The first entry is the appointment of a new churchwarden in 1733 Pierre du Bouchet, being minister. The signatures to this document after the minister's are—

James Chaillé	Zacharie Fresneau
Estienne Cagna	J. Mounier, Jun ^r
François Jouneau	Sam ^l Boutestre
Elie Lozeau	Peter Delahander
Jean Rinalland	Henry Chevu
Jonas Lavigne	Peter Perauld
Pet ^r Horry Jun ^r	James Bargeau
Peter Fleurisson	John Veef
William Aguzas	Jos. Bouet
Jean Deuineau	Michel Fresneau
Elie Lozeau, Jeune	George Bacheron
Charle Lamare	

Then follow baptisms, marriages, burials, and admissions to the sacrament, from 1733 to 1807.

“Jean fils de Captⁿ Pierre Travers et de Elizabeth son Epouse, est née le 7^{me} de Novembre, 1736, et a esté baptizé par Mr. Du Bouchet, ministre, le 17^{me} ditto ; ayant eus pour parrain Mr. Lancelot Robinson et pour Marrainne Mad^m Susane Cestean.

PUNE DU BOUCHET, MINISTRE.”

* This being a congregation conforming to the Liturgy &c., of the Church of England, the register is very limited in its contents, and by a communication from the Rev. John Hubbard the present vicar of St. Andrew's, Plymouth, it appears that a portion of the parish register was set apart for the entry of the baptisms of this congregation. It extends from 1689 to 1741, and records the births and baptisms of children, of the names of Chaille, Benoit, Dejoux, Benoudd, Fresneau, Massiot, Cestean, and Horry, thus :

“James son of James and Anna Chaille was baptized 27, 8 ber, 1689.

“Elizabeth Anne daughter of Mr. James Dejoux and —— his wife, was born the 17th of 9 ber, 1695, and baptized y^e 1st of 10 ber following.”

“Le 5^e Mars, 1733 $\frac{3}{4}$ Capt. Daniell Pailliet a esté enterés en la paroisse de Charles a Plymouth.”

“Je Soussigné Certifie avoir beni le mariage de Mr. Jean Ren-
goit et de Rachel Renouf Veuve de Jean Blanche, le 1^e Juin, 1740,
dans l'Eglise François de Plymouth. En foy de quoy J'ay dressé ce
present acte fait au dit Lieu de Plym^o ce 1^{me} Juin, 1740.

BORDIER, PAST^R.”

Some of the ministers of this chapel were—

J. De Joux	..	..	1701
Pierre de Bouhet	..	..	1733—1737
Jaeob Bordier	..	..	1739—1762
David Louis Monin	..	..	1763
Js. Touzeau	..	..	1764—1807
—— Lyons, Sen ^r*	..	..	1706

STONEHOUSE NEAR PLYMOUTH, DEVON.

The settlement of the Refugees at Stonehouse, took place about 1692. In 1705 they received of the Commissioners for distributing the royal bounty £28. 16s.

Some of the Ministers appear to have been—

Estienne Molenier†	..	..	1692
Joseph de Maure	..	..	1720—1740
—— Fauriel	..	..	1741—1760
Jean Maillard	..	..	1748
David Louis Monin	..	..	1762
Martin Guillaume Bataille	..	..	1769—1791

The chapel was situated at the head of Shute Street. It was an old building converted into a place of worship, and the gift of the Lord of the manor for that purpose. When the establishment was broken up, the chapel was taken down, and the site built on in improving the town.

* In 1706 æt 57, with a wife and two children.—(*MS. at Lambeth*, 941.)

† He was still minister in 1706.—(*MS. at Lambeth*, 941.)

The register is in four volumes. No. 1, a small quarto in thin parchment cover, with strings to tie; commences with a baptism on the 12th June 1692, and ends 22nd July 1710.

10 Oct. 1692. "Suzanne Godineau veüue decedée, le jour d'hier a esté ce jour enterrée au nouveau Scimetiere donné pour la Sepulture des François Reffugiés en ceste ville de Stonehouse."

23 April, 1700. Marriage of Elie Roy, son of Captain Peter Roy, and Jeanne Maria Delacombe daur. of David et Sus^h.

26 Nov. 1701. The Minister Est^e Molenier marries Judith Michennet.

No. 2, same size without cover, intituled—

"Liure des Mariages et des Baptêmes du huitieme Octobre mille sept cent vingt. Bon pour les annees mil sept cents vingt et vingt et un.

"Par nous et les anciens.

"J. DE MAURE."

It ends with 9th January 1741, and contains some deliberation of the Consistory.

No. 3, a small 8vo. in vellum cover, commencing in 1744. At one end it is thus intituled—

"Registre ou Extraits Batistaires des Enfans par moi Baptisés a Stonehouse."

Du 14 Juillet, 1748. "Louis Dufour et Marianne Maillard Je Sousigné declare et certifie avoir beni en presence de temoins le mariage de Mr. L. Louis Dufour Lieutenant de la Compagnie Independante du Capitaine Riberas; avec Mademoiselle Jeane Marie Anne Maillard dans la Chapelle François de Stonehouse avec la permission de Mr. Fauviel Pasteur de la ditte Chapelle; en vertu de la Liscence qui m'a été remise ce 14^e Juillet, a 9 heures du Matin.

JEAN MAILLARD

Pasteur de l'Eglise François de Dartmouth."

Ends with 1760. At the other end are burials 1743 to 1758.—No. IV. is a 4to. in stiff paper cover, intituled—

"Regitre Batistère pour l'usage de ceux que J'ai batisé pendant mon ministère dans l'Eglise François d'East Stone House, depuis le

11^e Avril, 1762, que j'y fis mon entrée, étant arrivé le 8^e au soir précédent, Jusqu'

DAVID LOUIS MONIN, PASTEUR.

1769. "Martin Guillaume Bataille, Min^r began his duties 12 Mai, 1769."

1772. "Le service de notre ancienne Eglise Française de Stonehouse a pris fin le vingt Septembre, 1772, et j'ai convôqué le Seigneur pour le nouvelle Eglise le 18th Octobre, 1772, a dewe heures après midi.

MARTIN GUILLAUME BATAILLE,
du St. Evangill.

Last baptism 1791. At the other end are burials 1763 to 1783.

EXETER.

This church was no doubt in existence soon after 1685. In 1705 it received from the Government grant £22. 10s; in 1721, £71. 5s. 11d.; and in 1728, £43. 17s. 6d. They were permitted to use the parish church of St. Olave, which was then unoccupied by the parishioners. None of their records are now to be found, but the church is incidentally referred to in the following instances.

At the French church at St. Martin Orgars, there was married in 1698, S^r Alexandre Ringli of *Exeter* to Susanne Raillard.

Dr. Amory a learned divine, was placed in his youth at *Exeter*, to be instructed in the French language by M. Majendie, a Refugee minister in that city, and grandfather to Dr. Majendie, Bp. of Chester, who had the honour of being preceptor in the English tongue to Her Majesty Queen Charlotte.*

Isaac Mauduit, a dissenting minister in Bermondsey, was the grandson of Isaac Mauduit a merchant at Exeter, and the father of Jasper Mauduit, Esq., of Hackney.†

* Wilson's dissenting churches.

† The famous "Tom D'urfey" was born here, and his parents fled hither from Rochelle.

In Barretti's Travels is the following account of an establishment at Exeter, in which some Frenchmen were engaged.

“As to the Gobelin tapestry,—the art of making it in perfection was introduced into England by a famous Anti Jesuit, the Reverend Father Nobert, a French Capuchin Friar, whom Benedict 14th, (a kind of Anti Jesuit himself) permitted to go and live in England, on condition he should play the missionary there and convert the good people to his church. But instead of doing as he was bid and as he had promised, the honest fellow took the liberty of secularizing himself, assumed the name of Monsieur Parisot, and turned director of a manufactory of that sort of tapestry; in this undertaking he found means of being assisted by a voluntary subscription of the English nobility and gentry, which amounted to more than ten thousand pounds—as I was told at that time. That subscription he, Monsieur, pocketed soon after his arrival in London. I went several times from London to Fulham to see his looms, which would have procured him a pretty livelihood if he had been a man of some economy; but he lived at such a rate, and was possessed of so many virtues, especially of those two cardinal ones vulgarly called lust and vanity; that he contracted many debts in a little time, turned bankrupt, and ran away. The looms and other manufacturing implements which he could not carry off, were sold by auction; Mr. Passavan bought them for little more than nothing, with them he set up a diminutive manufactory at *Exeter*, after having taken into his service a few deserters from the Gobelins of Paris, who were enticed away by the Friar's magnificent promises; these workmen in consequence of those promises came over to England, fairly venturing a halter if they had been caught in the act of deserting. But the Friar was far from keeping his word with them; as soon as he had a sufficient number of them in his power, the salaries then appointed them (and they were forced to accept) were but scanty. On his running away from England, the poor fellows found themselves in a very bad plight; they knew no other trade but that of tapestry making, were ignorant of the language, and could not go to France, where they would be hanged for desertion. Mr. Passavan picked out of the streets of London those few whom hunger and wretchedness had not time to kill, and got them to *Exeter*, where he makes a penny out of their labour.

“One part of this story I knew some years ago, the other I had from those few Frenchmen at Exeter, and I fancy you will not be displeased with this anecdote of a man so much talked of in Italy for his virulent writings against the Jesuits, whose books were for a time in everybody’s hands, and whose character proved at last no better than those of the worst part amongst those whom he censured.” (*Baretti’s Travels*; vol. I, p. 13.)

DARTMOUTH.

In 1705, the French congregation at this place received £15. of the royal bounty—in 1721 £47. 10s. 7d. and in 1728 £29. 5s. They were existing so late as 1748, for it appears in that year their minister “Jean Maillard” performed the marriage service in the French chapel at Stonehouse. (Vide Stonehouse Register.) They were also established as early as 1692, for in that year Etienne Giraud and Jean Foucard were married at La Patente en Soho, their banns having been published “dans l’Eglise de nos Freres de *Dartmouth*.”

Their minister in 1706, was M. Forestier.

BARNSTAPLE.

In 1705, the French congregation at this place received £13. 10s. of the royal bounty—in 1721 £42. 15s. 6d. and in 1728 £26. 6s. 6d. Their minister in 1710 was the Rev. Louis Villette, who in that year married Anne Morin at La Savoye. In 1706 M. Coutre was minister there.

From the small amount of the sum sent from the Queen’s bounty, it is supposed that this was a very small congregation. They used to meet for public worship in the high school, which it is supposed was not in any manner altered in its arrangements, but was used during the week as a grammar school.

In 1703 Jacques Bernardeux of *Barnstaple*, married Elizth Joly at the French Church in Crispin Street.

The families of Servantes,* Latour, Bird, (originally Oiseau,) Rone, and Roche, composed the principal part of the congregation.

BIDEFORD, DEVON.

Upon the revocation of the Edict of Nantes,—

“A considerable number of the Refugees, with some of their ministers, came to Bideford, and being mostly manufacturers and mercantile persons, they established several branches of trade there, and considerably enlarged the circle of its commerce. Some of them carried on the silk and cotton manufactories; but it is deserving of note that the former branch of trade was known in Bideford many years before, for one Mr. Thomas Smith was a very considerable silk weaver there, about the year 1650.” (*Watkins, Bideford, Soc.* 1792.)

In 1721, the congregation at this place received from the royal bounty £28. 10s. 4d. and in 1728, £17. 11s.

Their minister in 1706 was M. Romans, who was then 57 years of age, with a wife and three children.† The last minister is said to have been a M. Duncan, and the congregation is said to have been dissolved about 1760. An old woman named Bird, was some years since living at this place; she spoke French fluently, and was no doubt a descendant of the *Oiseaux* of this congregation‡.

* Two Ladies of this family now reside at Exeter, the one is upwards of ninety and the other upwards of eighty. Many of the French refugees and their descendants have lived to a great age in this country. Monnier Roche used to say “my grandfather was drowned when he was a hundred and eleven, and if he had not been drowned he might have been alive now.

† “1706. List for the distribution of Her Majesty’s Bounty, for the relief and support of such poor distressed French ministers as are now residing within this kingdom of England. £3000.” *M.S. in the Abp’s Library at Lambeth*, 941, 64.

‡ In 1698, Sir Henry Servant of *Bideford* and *Eliz. De Bary* were married at *Hungerford* chapel.

In the *Life, Journals and Correspondence of Samuel Pepys, Esq.*, by the Rev. J. Smith (2 vols, 1840,) is a letter from Mr. Balthazar St. Michel, the brother in law of Pepys, giving an interesting account of the troubles and wanderings of his father M. St. Michel ; he says,

“ He for some time, upon that little he had, settled himself in Devonshire, at a place called Bideford, where and thereabouts my sister (Mrs. Pepys,) and we all were born.”

CHAPTER VII.

THE FRENCH CHURCHES ESTABLISHED IN LONDON AFTER THE
REVOCATION. THE FRENCH HOSPITAL AND SCHOOL.

LEICESTER FIELDS CHAPEL.

On the 4th of September, 4th Jac. II. (1689) letters patent under the great seal, were granted on the petition of Benjⁿ De Daillon, John Louis Malide, Sam^l Mettayer, Simon Canole, Henry Gervais, Timothy Baignoux, Cha^s Peter Souchet, W^m Bardon, John Forent, and Barth^y Balaguier ; whereby they, as ministers of the French congregation of Protestant strangers, and their successors, were declared to be one body, politic and corporate of themselves in deed and in name, by the name of *The French ministers of the French congregation of Protestant Strangers in or about the city of London or suburbs thereof, of the foundation of King James the second ;* with perpetual succession and liberty to exercise the functions of the ministry according to their manner accustomed, with power to purchase land, to build churches, and in case of death or removal of any of the ministers, to choose other persons to succeed in the office of ministers.*

One of the chapels erected by virtue of those letters patent, was Leicester Fields chapel. It was situated in Leicester Fields, and is now called Orange Street chapel, and is used at present by a congregation of Protestant Dissenters.

* The seal of this corporation was with the deeds and papers at the chapel, called La Patente, (vide post,) but is not now found. From an indistinct impression on a wafer it appears to have had a *tree* in the centre of the Seal.

It appears that the congregation first met in a chapel in Glass-house Street, and then removed to this building. There are four volumes of registers.

No. 1, Glass-house Street	..	1688—1699	vide page 138.
2, Leicester Fields	..	1699—1715	
3, Ditto	..	1714—1725	
4, Ditto	..	1725—1742	
5, Ditto	..	1742	

The congregation united, probably about the year 1776, with that at La Patente, which latter congregation afterwards united with Les Grecs.

The register No. 2, is a folio volume, (with a good index,) intituled—

“Le 24 May 1699, commanse se present Liure de Baptistoir et Re Conoissance qui se fons a l'Eglise Françoize qui sasable a Lester-fild—a Londre.”

On the 16th January 1704, M. Saurin baptized Henry son of Henry Barbotin, a master tailor in St. Martin's Lane.*

There are also many marriages, and at the other end of the book are banns.

No. 3, is a folio volume, with an index, containing baptisms, marriages, and abjurations, from 23 September, 1714, to 28 December, 1725.

No. 4, is a continuation of the Milk Alley register, and is intituled—

“Suites du Regitre de l'Eglise de Leicester Fields, pour les Batêmes, mariages, &c., commençant a L'annee 1725.”

It commences with the 30th March, 1725, and ends 1st September, 1742.

No. 5, is a folio volume, with a good index, intituled,—

“Recistre De Batesmes et mariages De l'Eglise de Leicester Fields a Londres,—commencé Le 12 Avril, 1742.

* René Barbotin was tutor to the children of George I., and left property long unclaimed.

EXTRACTS FROM THE REGISTERS.

Baptême le Lundy, 25^e Mars, 1706, a été baptisé par Mr. Cyprien Appia Minister, l'enfant de David Assire, tailleur de sa profession demeurant en Little Newport Street, paroisse de St. Anne, a été présenté par Mr. Abraham Assire et Mariane Sel, qui l'ont nommé Abraham ; L'enfant est né le Mardy 19^e du Courant ; Cyprien Appia, Ministre Vaudois ; Abraham Assire ; Marie Anne Sel ; David Assire, Pere.

MARRIAGES.

- 1699 Nicolas Aubin and Ester Giraud.
 1714 Daniel Audibert and Marie Flandreau.
 1702 Pierre Benoist and Anne Le Grand.
 1721 Gedeon Ardin Beaufort and Jean Gallois.
 „ Rev. Jean Blane and Marie Fulgout.
 1703 Claude Desblez and Anne Gallier.
 1714 Louis Du Crocq and Char^e Sus^e Du Bour.
 1717 Abel Dufour and Marie Julien.
 1723 Josue Ferrand and Sus^e Biroleau.
 1705 Isaac La Touch and Marie Richard.
 1708 Isaac Lestourgeon and Marie Magd. Michel.
 1709 Nicolas Le Febure and Ann Cath. Drouet.
 1712 Quinquarley Jean and Elez. Aubelot.
 1704 Rev. Pierre Rival and Jeane Cassenave Castres.

The following ministers officiated here—

——— Saurin	1704
Pierre Rival*	—1712

* Leisterfields offre au Ciel une riche Hecatombe,
 Il exauce aujourd'hui tes vœux :
 Il te delivre enfin de ton Cheval Fougueux
 Et te donne en sa place une Sainte Colombe.

Cette fameuse Epigramme est rapportée par Mr. Rival dans son gros Livre, page 400, et elle fut faite lors qu'il quitta l'Eglise de Leisterfields et que Mr. De St. Colombe, ministre d'une moderation exemplaire, prit sa place.

At the election for Westminster in 1710, M. Rival published "Un Avis aux Refugez," to induce them to vote for a particular candidate. This gave rise to a paper war between M. Rival and the consistory of La Savoie, which was continued for many years afterwards, and occasioned the "Defense du Con-

— St. Colombe	..	..
— D'Argenteuil	..		1716
(— Sacquin*	..	..	1716)
(— Dauberoche†	..	..	1716)
Claude Scoffier	..	..	..
— De la Mothe	..	..
— Jacob Bourdillon	..	..	1737
Jean Pierre Stehelin‡	..		1739
Jaques Francis Barnouin	..	..	1741

SPRING GARDEN CHAPEL, OR THE LITTLE SAVOY.

This chapel was situate near the passage leading into the Park from Cockspur Street,|| and was burnt down in December, 1716, together with four houses adjoining; but as the congregation at La Savoy removed to this place, it is presumed that the chapel was rebuilt and continued for some years as a French Church, and that it was previously used as a Chapel of Ease to La Savoy.

The ministers were —

François Flahault	1722
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sistoire de l'Eglise Française de la Savoie contre les outrages sanglans de M. Pierre Rival," 4^o 1719. The Irish Missionary unmasked 1724.—Vertot's dissertation on the Salic law, examined 1722; were, it is believed, from M. Rival's pen.

* Afterwards went to Guernsey.

† Officiated in most of the French churches until he made himself unworthy by his vicious life.

‡ J. P. Stehelin, F. R. S. He was remarkable for having made himself master of the following languages—Hebrew, Greek, Latin, English, French, German, Italian, Danish, Dutch, Coptick, Armenian, Syriak, Arabic, Chaldean, Gothic, old Tudesco or Druid, Anglo Saxon, besides Spanish, Portuguese and Welch."—*London Magazine*.

|| A petition (without date) to the Treasury, praying for a renewed lease, recites that some time in the reign of Car. II. the petitioners' ancestors obtained a grant of land in Spring Gardens and erected a chapel at an expence of £2000.

— De La Pierre	..	..	1704
— Beaufort	..	..	1741
Paul Covenant	..	..	1743
Isaac Lesturgeon	..	..	1744—1755
François Beaupin	..	..	1740 (Lecteur.)

For an account of the registers of baptisms and marriages at this chapel, see under the head of La Savoy.

GLASS HOUSE STREET CHAPEL.

This chapel was in Glass House Street, Golden Square;* it was probably a temporary chapel, used previously to the erection of Leicester Fields Chapel, for the register (which commences in 1688) ends in 1699, where the first register of Leicester Fields Chapel commences, and the late M. Chirol has indorsed on it that it is also a register for Leicester Fields.

The register is intituled—

“1688, Register de baptismes, mariages, et recognoissances de L'Eglise François de Glas House Street.”

The ministers officiating appear to be—

— Bernard	..	..	..	1689
— Coutet	..	..	..	„
Cesar Pegorier	..	..	..	„
J. Lions	..	..	..	1692
— Chaumier	..	..	..	1693
— Vercher	..	..	..	„
— Rival	..	..	..	„
— D'Argenteuille	..	..	..	1699

* “This was an ancient place of worship, and has long since ceased to exist, the memory of it is only known to a few persons, so that little information respecting its history can be expected. The following hints have been collected at different times and from various sources, and are digested in order so far as the same can be ascertained. The first mention that we find made of the place is in 1710, when it was occupied by a society of Scotch Presbyterians under the care of Dr. James Anderson.”—(*Wilson's Dissenting Churches.*) The author of that work therefore was ignorant of its having been used by the French

EXTRACTS FROM THE REGISTER.

May } “Le Dimanche treizieme May Mil six cents quatre vingt et
 Recog^{ce} } huit Elizabet Cautin de St. Martin de Retz, Susanne Cellier et Marie Cellier sa Souer de la Rochelle ont fait recognoissance publicque au presche du Matin, L’une pour avoir esté au Sermon feignant d’estre de l’Eglise Romaine, les autres deux po^r avoir signé Le Abjuration. Mons^r Contet les a receues.”

MARRIAGES.

- 1689 Jacob Bailliou and Jeane Housdit.
- 1691 Pierre Bromel and Ann Bequet.
- 1694 Jaques Barbe and Mad^e Cayran.
- 1689 Augustin Courtauld and Ester Polkier.
- 1690 Barnard Chabot and Anne Ouradour.
- 1695 Jean Collet and Marie Taubin.
- 1692 Mat^u Hervieux and Marthe Breuer.
- „ Philipe Magni and Marg^{te} Dessessas.
- 1693 Pierre Nouaille and Sus^e Jollys.

The register of Glass House Street Chapel, the four registers of Leicester Fields Chapel, the two registers of Rider’s Court Chapel, that of Swallow Street Chapel, that of La Charenton, that of Le Tabernacle, of Berwick Street, of Castle Street, of Hungerford, of the Chapel Royal, and two registers of Le Quarré, (in all sixteen registers) were sent to the *Non-Parochial Registration Office*, by the Rev. John Lewis Chirrol, the late minister of Le Quarré. The first fourteen books had been at various times deposited there, as the congregations were dissolved, or aggregated to the Church of Le Quarré.

SWALLOW STREET CHAPEL.

The French Chapel in Swallow Street, leading out of Piccadilly, was erected for the use of the French Protestants of the Episcopalian persuasion about 1692, a lease of the ground

being granted by Government for thirty-five years.* About the end of 1709 the church was so much decreased by deaths and removals, that the remaining proprietors sold the lease in 1710 to Dr. James Anderson, who with his congregation thereupon removed from their Chapel in Glass House Street.

It was sometimes called the chapel of Piccadilly.

The register is a small folio, commencing with 1690 and ending in 1709. It is intituled—

“Registre des baptêmes, mariages, conversions, et reconnoissances.”

The following ministers' names appear in it—

Rocheblave, Jean Desaguilliers, M.A., 1692,* Lombard, Graverol, Doulez, Jonneau, Reussillon, Asselin, Desicqueville, De La mothe.

EXTRACTS FROM THE REGISTER.

“Le Dimanche 22 May, audit an 1692, a esté baptisée par Monsieur Grave l'un des ministres de cette Eglise, Charlotte née Affe de Bude, ayant pour Marraine Madame Duchesse de Leinster, laq^e a dit ladite fille estre née de pere et mere Mahometan et agée d'environ douse ans et demy.—(Caroline Duchesse de Leinster née Comtesse Rangraffe Palatine.)”

“Le Mercredy 19 jour de Decembre, audit an 1693, a esté baptisé par Monsieur de la Mothe l'un des pasteurs de cette Eglise Guillaume Rabault fils de Messire Jean Rabault, Chevalier Seigneur de la Coudrier, et de Dame Chenée Marguerite (née Jodouen) son Epouse, ayant par Parrains Tres hant et très Puissant Seigneur Guillaume Roy d'Angleterre, descosse de France et d'Ireland, par my Lord Silskirque l'un des Gentilshommes ordinaires de la Chambre de sa Majesté et my Lord Jacques duc d'Ormond, et pour Marraine

* It appears that the congregation “were forced to build this new chapel near St. James's Church by Pickadely in lieu of the French Ambassador's Chapel which they had got, after he was gone, and it was taken from them by my Lord Cornwallis, who bought the house, and they were forced to transport all their pews from Monmouth House in Soho Square.”—(*MS. Bibl. Lambeth*, 933—65.)

† Chaplain to the Earl of Carnarvon—published a sermon, 8vo., 1717.

Dame Caroline Elizabeth Rangrave Palatine Duchesse de Shomberg.
Le pasteur et le Pere Soussignés ont dit l'enfant estre né l'onzieme
jour d'Octobre dernier.

JEAN RABAULT DE LA COURDRIERE BOUCHETIERE."

C. G. Delamothe, Ministre.

MARRIAGES.

- 1705 Pierre Arbouin and Anne Sarazin.
- 1703 Ab^m Blanchard and Cath^e Aveline.
- 1706 Louis Brulefer and Judith Marie Rousseau.
- 1705 Rev. Isaac Coulliette and Louise de Touzay.
- 1696 Le Noble de St. Tour, Esq., Sr. de la Coste and Marie
Crepin.
- „ Hy^y David de la Croix, Esq. and Mad^e Le Coq.
- 1706 Pierre de la Roque, Esq. and Marg^{te} Cottiby.
- 1691 Lieut^t Claude Mercier and Marthe Bertheau.
- 1695 David Pouget and Fra^s Le Maistre.
- 1706 S^r Antoine Planck and Marie Du Barry.
- „ Mr. Guill^e Prevost and Anne Angibaud.
- „ Guill^e Pryor (of Winchester) and Mrs. Elizth de Haupais.
- 1702 Mr. Claude Royer and Sus^e Lovel.
- 1703 Rev^d Jaq^s Saurin and Cath^e Boitout.
- 1709 Rev^d Claude Scoffier and Elizth Heat.

THE CHAPEL CALLED BERWICK STREET CHAPEL.

There does not clearly appear to have been more than *one* French Chapel in this Street, and this would seem to have been used from 1689 to 1694* by the congregation called La Patente or Le Temple, and when they left it, or some few years afterwards, another French congregation took it.

* By a "memorial of the ministers of the four united churches," dated 18th Dec., 1694; they are stated to be—

1. The church in Buckingham House in the city, established by Dr. Allix.
2. Hungerford Market.
3. Swallow St., Piccadilly.
4. Berwick Street, Old Soho.—(*MS. Biblioth. Lambeth*, 933—65.)

The register is a small quarto containing baptisms, abjurations, &c., from 26th Nov., 1720 to 1788.

EXTRACTS.

(The bapt^m of Abraham, fils de M. Pierre Mazeres, 14th Aug., 1743, and of Michael Pierre, son of Mr. Peter Romilly, 16th Aug., 1744, and of several of the name of Gossett, Romilly, &c., &c.)

MARRIAGES.

- 1728 Guill^e Alland and Dursibelle Woodstock.
 1730 Mr. Geo. Cautier and Madel^e de la Caux.
 .. H^e de Saunnières and Sus^e Trevigar.
 1728 Mr. Pierre Deschamps and Eliz. Hanet.
 1738 Captⁿ Ja^s Forrester and Joyce Oughton.
 1739 Mr. Noc Farré and Judith Viguera.
 1737 Isaac Gosset and Franc^e Buisset.
-

LA CHARENTON IN NEWPORT MARKET.

This chapel was situate in or near Grafton Street, Newport Market.* It appears to have been used by the same congregation which afterwards met at West Street; the register of which chapel seems a continuation of this. (*See West Street.*)

The ministers were—

— La Prade	..	..	..	1701
Henry Doubigny	..	..	..

The register is a folio volume, comprising entries from 1701 to 1705, and is intituled—

“Registre des mariages et baptêmes faicts en l'Eglise François aspellé Le Petit Charanton qui s'assemble ordinairement dans Neuport Market parroise St. Anne, in Soho. 1701.”

* “In a MS. list of Dissenting Chapels in London in the year 1731, there is one mentioned as meeting in Newport Market; it was of the particular Baptist denomination, and the meeting house we understand was actually in the Market Place” — (*Wilson*) This had no doubt been the chapel called La Charenton

L'ed Jo^r Dimenche, 27 apres les trois publications precedentes se sont p̄ntez en de l'Eglise Led^r Phillippe Condre, et La d' Olimpe Cousin po^r obtenir le benediction de leur mariage, ce qui a esté fait par M. Louis de Leseur de la Prade priant Dieu de respan-dre ses S^{es} benedictions sur eux les faisant vivre longuement sainte-ment en bonne union et concorde. Ce qu'ils ont promis et ratifié par leurs seigns preneur des temoins soubs^{nez} fait coe dessus.

La Prade, Ministre
Phillippe Coudret
Olimpe Cousin
Isaac Vergnion

Jacque Poiteuin
Guill. Andrieu
Jean Buffart
Antient et Secrettr.

At the other end of the register are the "Actes du Consis-toire," from which is the following—

"Nostre ayde soit au nom de Dieu qui a fait Le Ciel et la Terre ainsy soit Il."

"Le 13 Avril, 1701, Jour de Dimenche Louuerhire de Lad^e Eglise a esté fait par Mons^r Henry Daubigny, ministre de La d^e Eglise et par Mons^r Parivisol, aspirant au St. ministere 13 Avril, 1701, Dieu veuille benir l'Eglise et en banner toute divisions et discordes."

EXTRACTS FROM THE REGISTER.

- 1702 Louis Bouché and Marie Constant.
- 1701 Jean Dupré and Cath^e Martinet.
- 1704 Josué Desmortier and Eliz. Monbreuil.
- „ Barthelmy Morin and Louise Malard.
- 1703 Emanuel Pierresene and Cath^e Girod.
- 1702 Phillip Sorret and Eliz. Geatpour.
- 1704 Paul Veugny and Marie Charadan.

WEST STREET CHAPEL, ST. GILES'S.

Called La Pyramide or La Tremblade.

This Chapel was situated in West Street, Seven Dials, and (it is believed) on the site of "the Episcopal Free Chapel for the performance of divine service in the Irish language," now in that Street.

The formation of this congregation and the several places of their worship may be gathered from the following paragraph of a letter addressed to the Bishop of London, and copied into the Crispin Street register.

“L'Eglise de West St. n'est pas nouvelle quoy qu'elle s'assemble dans un nouveau lieu. Elle a esté etablie premierement à Weld House Il y a plus de dix ans avec le permission expresse de milord Evesque, depuis la ditte Eglise se trouvant exposé aux insultes des papistes, les ministres quy la serirent, entre lesquels estoit le dit Daniel Chais la Place demanderent et obtinrent la permission de milord Evesque, de la transporter sur le Marché de Nieuport ou ayant aussi rencontré diverses incommodites, pour le peuple et pour les ministres, Ils adresserent pour la troisieme fois a milord Evesque et obtinrent de sa grandeur la permission de la transferer ou elle est maintenant.”

The register of this church (with that of La Charenton) was for many years deposited with the congregation of Les Grecs. It is a small quarto; at one end are baptisms from 20 September 1706 to 15 April 1742, and at the other end marriages from 2 November 1706 to 24 July, 1741.

This church was for certain purposes united with the Consistories of Crispin Street and Perle Street.

The following ministers officiated here—

Roques,* La Place, A. P. Fleury, J. Yver, Gedeon Delamotte, J. Cesvet 1740, Michel Colombe 1718,† Renou (1716),‡ Duval (1710.)||

EXTRACTS FROM THE REGISTER.

1723 Jean Blois and Elizth Patmore.

1740 Rev^d Paul Covenant and Judith Ann Delameer.

* Roques—a good preacher, afterwards rector of a parish in Jersey.

† M. Colombe left this congregation for La Patente 19 January, 1718.

‡ Was reader and preacher at the Hungerford Market Chapel, then elected to West Street, and afterwards a minister to a French congregation in Ireland.—(*Dubourdieu's Ansr.* 8vo. 1718.)

|| Was at his death one of the ministers of this chapel, and much beloved and respected by his congregation.—(*Dubourdieu.*)

- 1726 Pierre Duval and Marie Caussat.
 1718 Jean Juilliott and Marie Malbois.
 1710 Louis Labbat and Magd. de L'Ecluse.
 1718 Rev^d Jean Le Gros and Eleanor de Tarret et de Loubin.
 1731 Louis Nich^s Masquerir and Madel. Bouchet.
 1739 Anthoine Mac Cullock and Sus^e Barbut.
 1711 Rev^d Jean Baptiste Joseph Vincent Sebanie and Charlotte Goure.

THE CHAPEL CALLED LE QUARRÉ, IN LITTLE DEAN STREET, WESTMINSTER.*

This chapel is now situated in Little Dean Street, in the parish of St. Anne. Amongst the papers belonging to this church is a copy, in black letter, of the letters patent granted to the French Protestants on the 4th September 1689, (4th Jac. II.) The chapel which was formerly called Le Quarré was that in Berwick Street. The lease of the chapel in Little Dean Street was obtained by the late Rev. Mr. Chirol, for a term of twenty-two years, and he named it Le Quarré. The service performed here is that of the English Church, translated into French. The trustees are Alexander Rivaz, Esq., of Lloyds, and the Rev. Mr. Cape of Croydon, and the income from the property belonging to the congregation is said to be above £200. per annum.

THE MINISTERS.

Le Grand		— Roussillon ..	1698
— Jousneau ..	1690	— Doulles ..	„
— Rocheblave	1692	— De Tacher ..	1703
— Desgaleniers ..	„	— Graverol	1704
— Siqueville	1697	— Coderc ..	1771
Jean Lombard ..	„	Jean Louis Chirol	
— Fourné	1698	E. Huelin	

* Query if not sometimes called "L'Ancienne Patente."

The registers of the Quarré are two in number. The *first* is a small quarto, intituled—

“Pour les mariages qui se celebrent en Sohon Square.”

It extends from 19 March 1690-1 to 1718, but from the figure “No. 2,” on the first page, it would seem there had been an earlier register. The other end of the book is a

“Registre pour les battêmes qui se font dans la chappelle qui le Roy a accordée aux François Protestans refugiez en Sohon Square, à Londres.”

The baptisms extend from 8 January 1691 to 11 May 1718.

The second register is also a small quarto, intituled “Berwick Street, Soho.” It contains marriages from 1714 to 1753, and at the other end of the book, baptisms from 1714 to 1741.

EXTRACTS.

1752 Richard Hatch and Phillis Hawse.

— John Seymour and Jane Howarth.

1701 David Tru and Sus^e Jonte, (among the Baptisms.)

The baptisms of Jean, Esther, and Marg^{te} children of Mr. Michel Brunet de Passy de la Rochelle and Magd. Aymée David sa femme. (1696, 7, 8.)

MARRIAGES.

1692 S^r Gabriel Aubar and Anne Piette.

1691 Rev. Marc Barbat and Jeane De Valade.

1698 Jean de la Bourde and Jeane Le Conte.

1702 Benjamin de Marchais and Henriette de la Grange.

1717 Rev. Pierre de Claris and Florian Marie Coyer.

1716 Le S^r Fran^s Fleurian and Anne le Blanc.

1697 S^r Charles Le Blanc and Sus^e Torsse.

1691 Rev. Hy. Pujolas and Anne Richer.

1719 Jaques Triquet and Francoise Darby.

“Aujourdhuy, 9 d’Octobre 1715, a été baptizée par Mr. Lombard une fille née en Afrique, Esclave dans la Jamaïque, élevée presque sans aucun sentiment de religion jusqu’au l’âge de vingt cinq ans ou environ—mais le providence de Dieu l’ayant fait tomber entre les mains de Mr. et de M^{lle} Redonnel, Protestans François Refugiez cy devant dans la Jamaïque et presentement à Londres, ils ont eu tant

de soin de l'instruire dans la religion Chretienne qu'elle a voulu en faire profession et en prendre les saintes livries dans le Bateme, auquel elle a été présentée par Mr. Redonnel qui luy a servi de parrain et par M^{lles} Redonnel et Peschaire qui ont été ses maraines et qui luy ont donné le nom de Susanne.

“JEAN LOMBARD, MINISTRE.”

THE CHAPEL DU TABERNACLE.

There is a register of baptisms, marriages, and abjurations solemnized at this chapel, in one volume, from 1696 to 1710. It is intituled—

“Registre de l'Eglise des Tabernacles.”

The following is from it :—

“Aujourd'hui, Lundy trois jour de Janvier, 170³/₄, M. Pegorier, ministre de cette Eglise a beny le mariage de Mons. Daniel Pettrau, marchand et l'honneste fille Damoiselle Marie Anne de Beschefer fille de noble homme Jaques Beschefer et de Dame Louise Villain ses pere et mere tous membres de cette Eglise demeurants en cette ville.”

J. Beschefer.

Daniel Pelletreau.

C. Pegorier.

Mariane Bechefer.

The ministers in 1696, were Daniel Chaumier, J. Lions, and Joseph De la Motte. In 1699, C. d'Argenteuille, Pierre Rival, and C. Pegorier.

There is also another register intituled—

“Registre de l'Eglise François dite Le Tabernacle en Milk A....”

It commences with the 26th November 1710, and ends 13th August 1719, after which the book has been used for the chapel of Leicester Fields.

THE CHAPEL DE HUNGERFORD, IN HUNGERFORD MARKET.

This chapel was in the old Hungerford Market, and was

pulled down in 1832 to make room for the new market there. An engraving of the market house, and of the large room, which was used as a school room, and as the French chapel, is to be found in the *Gentleman's Magazine*, for September, 1832.

It appears by the register that the congregation removed about the year 1717, to the chapel in Castle Street, as the baptisms, &c., are from that date stated to be performed there.

Some of the ministers at this chapel were, Mons' De Galliniere, 1689, Rondolet, 1688, Jouneau, 1693, Renaudot, De Rocheblave, 1692, De Tascher, 1715-1727, Renou, (1706,)* &c., &c.

The register is a small quarto, ending 13th June, 1727, intitled—

“*Livre des baptemes et des mariages de l'Eglise de Hungerford, commencé L'an, 1688.*”

EXTRACTS.

- 1688 Isaac Allar and Eliz. Vivier.
- 1695 Daniel Addee, Esq., and Louise de la Ferriere.
- 1699 Rev. Jean Jaq^s Aubré and Gabrielle Roux.
- 1690 Louis Billouard, M. D., and Eliz. Clement.
- 1699 S^r Pierre Boyer and Sus^e Fromau.
- 1711 S^r Cha^s Billy (Bristol,) and Eliz. Triquet.
- 1699 S^r Dan^l Collet and Sus^e Baulier.
S^r Jean Chapoul Le Sage and Anne Amyan.
- 1709 Dan^l Chardovoyne (Plymouth,) and Marie Aubert.
- 1718 Rev. Is^c Caulliette and Marie Enuast.
- 1703 M^r Antoine Hullin D'orval and Sus^e Gonyquet.
- 1712 Pierre Anth. Dolon, Esq., and Rachel Casamayor.
- 1718 Isaac De Fourré, Esq., and Marg^{te} D'allein.
- 1694 Sam^l Esteve, M. D. and Marie Jacquin.
- 1712 Nath^l Lister and Eliz. Wyatt.
- 1717 Paul Sam^l Lespinasse and Marie Georgette.
- 1707 Pierre Marcham and Marie Archambaut.
- 1699 S^r Daniel Papon and Dame Pauline Brozet.

- 1700 S^r Jacques Richard and Rachel Vergnon.
 1704 Sir Cha^s Saunders and Marie Jeane Augibaud.
 1717 Captⁿ Guill^e Stemming and Eliz. David.
-

LE TEMPLE DE SOHO, OU LA PATENTE,
*(Formerly in Berwick Street, afterwards in Little Chapel Street,
 Wardour Street.)*

The chapel in Berwick Street was situate on the west side of the street, (nearly opposite Frying Pan Alley.) The congregation appears to have assembled here about 1689, under the protection of the letters patent of 4th September, 1689, referred to at page 134 ; but removed in 1694 to a new chapel in Old Soho.† It was built with the sum of £300., given by Lady Hollis, as mentioned in the account given of La Patente in Spital Fields, and was united about 1770 to Les Grecs. Stephen Bourget by his Will in 1788, gives as follows :

“ To the poor of the French church, lately known by the name of the Patente, now joined with the church called the Greeks, twenty pounds of aforesaid stock.”

The register is a narrow folio, from 18th August, 1689, to 3rd April, 1782, and is intituled—

“ Registre Contenant les baptêmes and mariages qui seront ci apres benits dans le Têple de Soho, ou se recueille l'Eglise des Protestans François Refugiez, en vertu des lettres patentes du Roy du 4 Septembre, 1689.

After a baptism in October, 1694, is—

“ Dernier baptême administré au Temple de Soho in Barwick Street.”

* The Consistory of this church was connected with that of La Patente, and with that of a chapel in Spital Fields.

† The lcase was granted to Samuel Mettayer, for the use of the Consistory.

And then follows—

“Premier baptême administré dans le Temple nouvellement Basté en cette ville de Londres au quartier d’ Old Soho, pour les protestans Francois Refugez.”

The ministers here were—

Forent 1689, J. Louis Malide 1689, Benjamin de Daillon 1689, J. Bardon 1689, Samuel Mettayer 1689, Souchet 1690, B. Balaguier 1690, Dousles 1691, Carre 1691, Elizée Giraud 1692, J. Farey, Blanc, Baignoux 1694, Duval, Cartau, Jacob Gilles 1704, Baron, Jean Delpeche* 1711, P. Barbauld, 1720, Ph de Laizement 1720, J. D’agneaux 1721, C. Barbe 1728, J. Pierre Stehelin 1730-1749, Jacob Bourdillon 1737-1769, Jaques Francois Barnouin,† J. G. Mieg, Boullier 1764, Patron 1764, De la Soussaye 1766, Brilly

* Married Maria Blayneau. 1719. By a letter addressed to the Amsterdam Church, and copied into the actes of the consistory, it appears that Mr. Delpeche one of the ministers (subsequently appointed to the Patente,) attempted, with the assistance of some of the elders of the Soho Patente, to turn out M. Baignoux and Forent, and charged the former (who was one of the commissioners for the distribution of the royal bounty,) with the subtraction of £600. or £700. of this fund. M. Baignoux cited them in the Court of the Bishop of London, and obtained in 1713 a sentence of excommunication against St. Amour Bihoreau, one of the elders, who was the propagator of the calumny, upon which he “chanta la Palinodie et demanda pardon” of M. Baignoux in the vestry room of La Savoye; the other elder Jortin, died before the sentence was pronounced. M. Baignoux afterwards left the Patente in Soho, and became minister of the Patente in Spital Fields, where he was honorary minister in 1719 at the age of eighty-six. Delpeche and Favre, the ministers of the Soho Patente, continued their hostility to Mr. Forent, and deposed and excommunicated him without the intervention of the other consistories, as it ought to have been done. The consistory of Spital Fields with other ministers, reversed their deposition, and M. Forent applied to the Court of Chancery, but he dying in January 1717, his widow proceeded and obtained a decree against the elders of Soho for payment of his salary, with costs of suit, and it was decreed that the ministers of the corporation alone had the right to appoint the preachers at Soho. Delpeche died, and Febre being turned out by the elders of Soho, was reduced to great misery, no one choosing to employ one who had caused so much trouble to the two churches.

† Brother of Isaac John Barnouin, the father of the late James Henry Barnouin, Esq. of Pall Mall.

1775, Etienne Gibert 1776-1782, Claris (1716,) De Lauzac* 1716, M. Juneau†, Samuel Darvill.‡

Baptized in this chapel, 5th July, 1751, Emeric fils de Jean Vidal and Marie —

MARRIAGES.

- 1702 Jacques Brunet and Jeane de St. Martin.
 1703 Pierre Jolly and Francoise Barliere of Wandsworth.
 1734 Pierre Bureau and Ester Anne Watly.
 1737 Jean Jac^s Bizot and Sus^e Duchesne.
 1728 Jean Jac^s Collet and Charlotte Monteau.
 1715 Pierre Jean Le Page and Sus^e Benoit.
 1720 Daniel Riviere and Anne Vielle.
 1729 Lambert Robin and Marie Mag. Angommoy.
 1692 Jacq^s Sauvage and Isabeau Desparos.
 1744 Dan^l Willomont and Elizth Labbé.

CASTLE STREET CHAPEL, NEAR LEICESTER SQUARE.

This chapel stands on the eastern side of Castle Street, Leicester Square, a little above Hemming's Row. It was built at the expense of the Government, in the reign of Chas. II., for the French Refugees. Their number was then large, but diminishing by death, the remainder left the place about 1760, for a smaller one situate in Moor Street, Soho. The Castle Street Chapel is now used as a Court of Requests. (*Wilson, Vol. 4, p. 21.*)

The following ministers officiated at this chapel,—

Pierre De Tascher	..	..	..	1725
— Juneau	..	..	..	1725

* De Lausac. He was also chaplain to the Portuguese regiments.

† Descended from a good Protestant family in the Isle of Rhé, came over on the revocation. Young Mr. Stanhope, afterwards Lord Chesterfield, was put under his care, and received from him his first instruction in language, history, and philosophy.—(*Chesterfield's Memoirs, vol. ii. p. 2.*)

‡ Died 18th November, 1757.

—— Larroque*	..	..	..	(1716)
Samuel Coderc†	..	..		1731
Aubert Duchesne, (Lecteur)	..	..		1756
Isaac Lesturgeon	..	..	..	1737
Jean Cesvet	..	..	..	1744
—— Nicout, (a Proseylete)		..		(1716)

There is a register belonging to this chapel, but it only commences in 1725. It is a small quarto, and is intituled,—

“Livre des baptemes et des mariages de l’Eglise de Castle Street, 3^e Octobre, 1725.”

EXTRACTS FROM THE REGISTER.

- 1737 Sam^l Smith and Eliz. Swift.
- 1738 Mr. Geo^e Baskerville and Mrs. Sarah Bowcock.
- 1739 James Watson and Dinah Edwards.
- 1740 Rich^d Cook and Reb^a Kingsley.
- 1726 Rev. Ezek^l Barbauld and Sus^e Marie Jouneau.
- 1731 Rev. Jacq^s Fran^s Barnouin and Frederique Anne de Guerin.
- 1748 Mr. Phil. Barraud and Anne Marchant.
- 1727 Sam^l Cassabonne and Anne Eliz. Corbun.
- 1729 Rev. Sam^l Coderc and Fra^{se} Marie Savary, D^r of Col^l Savary.
- 1728 Pierre Le Mercier and Jeane Segretin.
- 1749 Jacob Papineau and Mariane De L’Estang.
- 1753 Pierre Sarramagnac and Marie Richard.

RIDERS COURT CHAPEL, ST. ANN’S WESTMINSTER.

This chapel was situate in Riders Court, leading from Newport Street, into Cranbourne Alley Leciestre Square.

The register is comprized in two small folios. The *first* commences in 1700, and ends 1730, and is thus intituled,—

* Afterwards returned to France and reconciled himself to the Church of Rome. (*See Berwick Street Chapel.*)

† Query—if not the preceptor of Lord Chesterfield in geology and chronology.—(*See Chesterfield’s Memoirs.*)

“ Livre des baptêmes de la présente Eglise de Riders Cort, commencé le troissiesme de Novembre de l’année, Mil Sept Cent 1700.”

The *second* volume contains baptisms and marriages from 1730 to 1738,—the baptisms at one end, and the marriages at the other.

The ministers were Mr. Pons, 1701, — Barbet.

EXTRACTS FROM THE REGISTER.

- 1725 Daniel Basquain and Marie Falaize.
- 1700 Jacques Collet and Marie Fonuielle.
- 1721 Gideon Delamotte and Marie Segalas.
- 1733 Jacob Deble and Marie Larcher.
- 1707 Estienne Morel and Anne Grave.
- 1708 Isaie Segournay* and Sus^e Guenard.
- 1728 Jean Sauvage, Esq., Madel^e Pegorier.

MARYLEBONE CHAPEL.

This chapel is supposed to have been but small, and to have been situated some where in or near Marylebone Lane.

The following were ministers of this chapel,—

Bernard Perny	..	..	..	1656
Michel Eloy Nollet	..	..	..	„

MARTIN’S LANE CHURCH,

In the Parish of St. Martin Orgars in the City.

This congregation were permitted by letters patent under the Great Seal, dated the 16th July, 1686, to assemble in a chapel situate in Jewin Street, Aldersgate, under the direction of the Lord Archbishop of Canterbury. On the 8th November, 1691, they removed from thence to a “tabernacle” at

* A family of this name settled at “Huguenot Fort,” Oxford, U. S. and Mrs. Sigourney, in her “Scenes in my Native Land,” notices Andrew Sigourney, Gabriel Bernon, Henry Francisco, and other Refugees who settled there in 1713.

Brewers' Hall, but as at this place a number of tradespeople met several times in the year, occasioning incessant change of arrangement, being very inconvenient, and not sufficiently decent for so pious an usage, the congregation on the 26th February 1693, removed to "un Salle de Buckingham House," a house belonging to the then late Duke of Buckingham, on College Hill.*

Some short time afterwards, the property being about to change masters, and the place being too small, it was determined to build a chapel, and a treaty was entered into with the vestry of St. Martin Orgars, and an Act of Parliament was passed to confirm a lease granted by them to the French congregation.

The lease was dated the 3rd February, 1699, and the consideration was "thirty guinea pieces of gold," and the ground demised was the site of the late church of St. Martin Orgars, together with the church yard thereto belonging; to hold for 50 years at £35. per annum, with right of renewal without fine.†

It appears that the church at St. Martin Orgars was opened for service on the 20th April, 1701, and a book was prepared, intituled—

"Actes Reglemens et Deliberations passés depuis le transport de l'Eglise de Buckingham House dans l'Eglise Française conformé de St. Martin Orgars de Londres, dont L'ouverture s'est faite le Dimanche Jour de Pasque 20 Aupil, 1701."

About 1720, articles were entered into for the union of the ministry of this church with that of the Savoy.

* The congregation was formed by Dr. Allix.—*See note to Berwick Street Chapel.*

† On a subsequent occasion the following presentment was made to the Bishop of London at his visitation :

"We present that there is a chapel erected on the church ground of the church of St. Martin Orgars, for the use of the French people residing in the City of London, in which marriages are solemnized, and children baptized, in derogation to the rights of the rector, &c.

"GEO. BLAKSLEY,
"RD. VICKERS."

The congregation upon leaving Martin's Lane, joined that in Threadneedle Street, and it is supposed that about that period the register was deposited in the vestry of the adjoining parish of St. Clement, Eastcheap, the rector of which parish, with the consent of the Bishop of London, gave it up in the year 1838 to the Registration Commissioners.* It is a folio volume containing baptisms from 2nd September 1698,† to 18th October 1751.

Some of the ministers were—

Jacob Asselin	..	..	..	1698
Melly Mellin	..	..	..	1700
— De Tascher	..	..	..	1704
Henry Chatelain‡	..	..	..	1712
David Durand	..	..	..	1714
Jean Jaques Majendie	..	..	..	1733
Ph. Jouneau	..	..	..	1712
Jaques Eynard	..	..	..	1748
Daniel Olivier	..	..	..	1721
M Doules	..	..	..	1703
Jaques Desmazures	..	..	..	1727
Jaques Theodore Muysson	..	..	..	1732
Samuel Mauzy	..	..	..	1758—1762
Jean Lambard	..	..	..	1698
— Dembezieux, (Reader)	..	..	..	(1716)
— Richard, (a Proselyte)	..	..	( , )

* In a large folio of matters connected with this church, is a copy of the Will of Samuel Esteve, M.D., who gives the reversion of £50. per annum to this congregation.

† The earlier register (if any) has been lost. In 1696 there was a license for the marriage of Vincent Brenboauf, St. Ann's, Westminster, Bachelor, 32, and M^{rs} Magd^e Bourdon, Sp. 32, to be married at the French Church upon College Hill, 10 November, 1696; (Bishop's Registry;) and at the beginning of the register is a paper pinned in, containing rules for performing marriages, dated 1696.

‡ Born 1684, died 1743, minister of the Walloon Church at Amsterdam. His father came over at the revocation.

EXTRACTS.

- 1703 Jean le Monnier, Norwich and Françoise Pierre.
 1714 David Montelieu, Esq. (Col^l) and Marie Molenier, Dau^r of
 Sir Anthony M.
 1717 Peter De Visme and Madelaine Beaufls.
 1718 Lawrence Espinas (Baker,) and Anne de Lanney.
 1724 John Archambo and Marthe Dufour.
 1725 Wm. Young, St. Albans, and Henriette De Rafou.
 1727 Mr. Thos. Hervé* and Mad^{lle} Cath^e Mitteau.
 1734 Jean Lagier de la Motte and Louise Dalbiac.
 1738 Rev. Daniel de Beaufort and Esther Gougcon.
 1739 William White and Elizth White or Wyatt.
 1742 Mr. Fulcrand Mourgue and Eliz. Grimaudet.
 1744 Rd. Jarman and Elizth Butcher.
 1750 Joshua Rhodes and Jane Plumpton.
 1751 Thos. Glanville and Therese Amory.

BAPTISMS.

- 1699 Marie Anne Dugard, d of Ab^m Dugard, merchant, and
 Marie Anne sa femme.
 1703 Saml. s of Louis Durant, Plumacier.
 1705 Zacharie Philipe, s of Claude Fonnereau and Elizth sa femme.
 1711 Thos. s of Philippe Bureau and Anne sa femme.
 „ Pierre, s of Estienne Romilly and Judith de Monzallier.
 1713 Henriatte, d of Anselm Frederic Pigou and Cath^e Camin
 sa femme.
 1719† Louis Chas. s of Mr. David de Montolien de Saintipolita
 and Marie sa femme.

CHAPEL ROYAL, ST. JAMES'S, OR FRIERY CHAPEL,
 PALL MALL.

This chapel was established at the Palace of St. James.

* Afterwards minister of Les Grees.

† Registered also at the parish church of St. Mary, Aldermay.

The ministers were—

Philippe Ménard	..	..	1700—1727
Pierre Rival	..	..	1712
Jean Majou	..	..	1721
Israel Antoine Anfrere, (query if not rector of Heigham in Norwich.)	..	..	1727—1756
Jacques Serces, (“ et Vicaire d’Apleby, &c.)			1756
Michel Eloy Nollet*	..	..	1745
Caesar De Missy	..	..	1762
Thomas Hervé	..	..	1758
—— Carey, (Dean of Guernsey)			
Charles de Guiffardiere	..	..	1781

The register is a long narrow folio, intituled—

“Registre des mariages qui ont été benits dans la chapelle Francoise du Palais de St. James.

“Premierement par M. Philippe Ménard.”

The first entry is in 1700; there are also the marriages of the following English couples.

1718 Henry Groves, Esq. and Eliz. Colt, W^o.

1740 James Robertson and Jane Milxan.

1744 Math^w Langley and Eliz. Winn.

1747 Henry Plumptre and Jane Robertson.

1751 George Neilson and Lydia Hopkins.

1752 George Humphreys and Jane Goodwin.

At the year 1756, is the following memorandum:—

“Mr. Aufrere obligé par son grand age de reliquer le soin des Livres de la chapelle et Mr. Serces les lui envoya, le 21 Mars, 1756, et en meme temps les licences et certificats, qui ont raport aux mariages mentionnés dans les deux pages precedentes et dans celle ci.

JAQUES SERRES.”

The last marriage is on the 23 January, 1754, and then follows after a blank leaf.

“Registre des baptêmes faits par les ministres de la chapelle fr: de St. James.”

* Reader at this chapel royal, and minister of the French chapel of Mary-lebone, died 8 October, 1755.

They begin 14 August 1738, and end in 1756.

EXTRACTS.

Louis Chevalleau de Boisragon & Louis de la Grange, (Royrand W^o) 25 May, 1700.

Henry Tustel, rector of Clewer, and Charlotte Francoise de la Croix, 4 May, 1721.

S. E. Monsieur Henry Hop Ecuyer and Judith Lambert, 1732.

The baptism of several of the children of Mr. Alexander Gordon and Mary his wife of Durham Yard, and of Jean Jaques Vulliamy and Charlotte his wife.

“Monsieur Guillaume Benoist et Magdalon Hanet son femme ont été membres de notre Eglise, en laquelle ils ont participé à la Ste Cene, et aux autres exercices de pieté publics et solempnels, et ont vécu honnêtement et sans scandale qui sont venu à nôtre connoissance. Nous les recommandons à la grace et garde de dieu et à la Communion de nos frères de Londres ou ils font état de se retirer. Fait à Amsterdam le 16 Juin, 1746.

“Par les conducteurs de l'Eglise Wallonne du dit lieu et au nom de tous.

“BOULLIER, L'UN DES PASTEURS.

“LOUIS THELLUSSON, L'UN DES ANCIENS.”

In the year 1781, there appears to have been some arrangement as to the use of the chapel in the palace. The following is inserted in the register.

“Proposals having been made to the ministers of His Majesty's Dutch and French Chapel, against His Majesty's German Chapel in the said palace,—we, whose names are under written, agree to the exchange proposed as far as lies in our power, but beg at the same time to subjoin in the following consideration, in which we think it necessary previously to insist.”*

1. That all benefits and advantages, whatever, as far as they concern the chaplains, reader, and pew keeper, be henceforth looked upon as transferred to the chapel, to be given in lieu of ours.

* The precise words are here copied, and it must be borne in mind, that in many other instances in this work, the orthography and accentuation has been preserved.

2. That the pew keeper and his successors remain in possession of his apartments in the palace.

3. That the German chapel be put in complete repair, on the application of the German ministers to the Board of Work.

4. That this agreement meet with the entire approbation of the Bishop of London, and that his lordship be pleased to authorize the said French and Dutch ministers to give their consent.

DUTCH MINISTERS.

Charle Godfrey Woide
Philip Vanswinden, D. D.

FRENCH MINISTERS.

Samuel Mauzy
Barnd. Perny
Charles de Guiffardiere

I approve of the exchange according to the conditions expressed in this paper.

R. LONDON.

May the 1, 1781.

The above took place August the 20, 1781.

Sexton or pew keeper as above of the chapel, ABRAHAM HERAUD.

L'EGLISE DE L'ARTILLERIE.

This chapel was situated in Parliament Court, Artillery Street, Bishopgate, and was united for various purposes with the chapels of Leicester Fields and Rider's Court; it was finally closed and incorporated with the London Walloon Church in 1786.

This congregation was formed about 1691; the freehold site of the old chapel having been bought by the congregation in 1763* for £400. a new chapel was built, which was dedicated on the 23rd November, 1766. It is thought that the congregation originally assembled in Petticoat Lane. The chapel is now let by the London Walloon Church to a congregation of Baptists at £48. 6s. per annum, and is called Parliament Court Chapel.

* The congregation printed a quarto of 19 pages, intituled "Recueil des Reglemens qui servent à la discipline de l'Eglise Française de l'Artillerie." —*Lond.* 1765.

There are four registers of this church which were deposited at the London Walloon Church.

The first is a folio in vellum, endorsed—

“Premier Registre,” “Liure pour les Baptesmes,” “l’Eglise de l’Artillerie.”

At one end of the book are baptisms, from 10 March 1691 to 3 August 1710, and at the other end marriages, from 30 May 1691 to 30 March 1712. The entries are indexed.

The second is also a folio in vellum, intituled—

“Registre des Baptistaires De l’Eglise De l’Artillerie Ground, commenceé le 20 d’Avril, 1710.”

The baptisms end with 17 October 1742, and are indexed. At the other end of the book are the marriages, beginning 6 July 1713, and ending 17 November, 1745.

The third is intituled—

“Registre des Baptêmes dans l’Eglise de l’Artillerie, depuis le mois de May 1742, au mois d’Octobre 1783.”

It commences with 24 May 1742, and ends with 15 January 1786. At the other end of the book, is “Regître des Mariages dans l’Eglise de l’Artillerie,” from 1743 to 25 February 1754.

The Rev. Jacob Bourdillon signs throughout as Pastor.

The fourth register is—

“Registre des Baptêmes de l’Eglise Françoisé de l’Artillerie au quartier du Spitalfields, dressé sur du papier Timbré, en conformité d’un Acte de Parlement ; commenceé en Novembre 1783.”

In this book are only thirty baptisms from 1783 to 1786.

EXTRACTS.

- 1691 (Nicholas) Dufour and Marie Feray.
- 1709 Michel Le Cire and Marie Magd. La Marc.
- „ Benjamin Cannel and Anne Sus^e Malfuzon.
- 1714 Simon Dalbiae and Franc^e Pallardy.
- 1715 Rene Turquand and Lea Pallardy.
- 1720 Jean Marson and Alexdrina Maria Fraser.

- 1723 Pierre Meriette and Cath^e Mercier.
 1733 Franc^s Guiot and Marie L'heureux.
 1742 Dan^l Lavasseur and Sara L'heureux.
 1754 Rob^t Le Blond and Elizth Chauzot.

NOMS DES MINISTRES QUI ONT SERVI L'EGLISE DE L'ARTILLERIE.*

<i>Tems de leur Reception.</i>	<i>Messieurs.</i>	<i>Eglise d'ou ils sont venus.</i>	<i>Eglise ou ils sont allez.</i>
1695	Cesar Pegorier	Havre de Grace	
26 May	Jean Lyons		
	Daniel Chamier		[1724
	Pierre Rival	Rondolette	a St. James en
	Joseph de la Mothe		
	Jean Marc Veschire		
1696	Charles Charlot d'Ar- genteuil	Curé Prose- lyte	
1699	Ezechiel Barbauld	Plymouth	a Londres en 1704
1706	Claude Scauffier		a Middelbourg en 1724
1707	Jean Blanc	Francfort	
1709	Henry Oger de St. Colombe		Londres en 1710
1711	Pierre Barbauld	La Patente	Mort en 1738
7bre 1711	Armand Boibelleau de la Chapelle	Wandsworth	La Haye 1726
9bre 1720	Jeremie Olivier	Woorbourg	La Savoye 1721
25 Mars 1725	Sam ^l La Douespe		Brown's Lane
2 July „	Jaq ^s Franc ^s Barnouin		
1729	Daniel de Beaufort	La Patente	La Savoye
15 Nov. 1731	Jacob Bourdillon		
14 April 1736	Jean Pierre Stehelin	La Patente	Mort le 2 July, 1753
12 Dec. 1744	Louis Marcombes	Merien	Retiré a Geneve en 1763
9 Oct. 1753	Jean Gaspard Mieg	Bristol	Mort Sept. 1765

* Copied from a book belonging to the congregation, now at the London Walloon Church.

21 Jan. 1757	David Henry Durand		Londre en 1760
19 Mars 1760	Louis de laChaumette		Londres en 1761
4 Jan. 1762	Jaq ^e Renaud Boullier		La Savoye
5 May 1766	Jaq ^e George de la Saussaye		Londres
1767	Cha ^e de Guiffardiere		La Savoye
8 Oct. 1769	Francois Gauterel	Union avec La Patente	
	Samuel Tavan		à Lausanne

The Rev. Jacob Bourdillon (born 12 February 1704,) was appointed pastor of this church on the 25th December 1731, and fifty years afterwards he preached a sermon, which was printed, intituled—

“Sermon de Jubilé prononcé dans l'Eglise Française de l'Artillerie en Spital Fields, le 13^e Janvier 1782, par Jacob Bourdillon, qui en a été le pasteur dès le 25^e Decembre 1731.”

The following passages in this sermon are worthy of record in this history.

“Durant ce Jubilé de cinquante ans, que d'événemens mémorables n'ont point interessé, soit le Royaume en général (mais qui ne sont point de ce lieu,) soit le Refuge, soit ce Troupeau en particulier ! Si d'une coté, malgré bien des alterations et de mécontentemens, l'on est venu à bout de supprimer totalement l'usage des vieux Pseaumes, devenus inintelligibles par les grands changemens arrivés dans le langage, et d'introduire les nouveaux ; changement également utile et nécessaire pour la consolation des ames, et l'edification des Eglises : de l'autre, l'on a eu, et l'on a encore, le chagrin de voir le décadence de ces memes Eglises, tant par le peu de zèle et de fermeté que des Chefs de famille témoignent, pour encourager leurs enfans à les soutenir ; Eglises, apres tout, que leurs Ancêtres avoient plantées, comme un monument glorieux du généreux sacrifice qu'ils avoient fait de leur Patrie, de leurs Emplois et de leurs Biens, à la profession ouverte de la Verité, et à la persuasion de leur conscience ; que par une aversion tres mal entendue des Enfans pour le langage de leurs Pères, dont ils semblent avoir honte d'être descendus ;—dirai-je de plus ?—par une inconsistence dans les Principes de la Foi, qui pro-

duit chez plusieurs une espèce d'infatuation pour quitter leurs Assemblées d'ancienneté, pour suivre des nouveautés inconnues à nos Pères, et écouter de prétendus Enseigneurs dont pour la plupart le babil et l'enthousiasme font tout la talent, la suffisance et l'orgueil toute la vocation. Que de ravages n'ont point été faits ici, comme ailleurs, dans ce Jubilé de cinquante ans ! Que de pasteurs enlevés à leurs Troupeaux ! Plus de cinquante deux* ont terminé leur course parmi les Réfugiés, dont six avoient été mes Collègues. Nombre considerable, sans doute, et qui vient tout récemment d'être augmenté par le décès de ce digne pasteur,† qui, après vingt trois ans de ministère dans sa dernière Eglise, où j'ai eu l'honneur de l'installer, frappé d'un de ces coups violens qui ne pardonnent guères, plein d'esperance en son Dieu, lui a remis tranquillement son ame, et a laissé dans sa famille, dans son troupeau, chez ses amis, des regrets," &c.. &c. " Il a vu, comme nous aussi, le déclin du Refuge. De vingt Eglises, toutes florissantes, qui subsistoient à mon arrivée, neuf‡ ont été fermées ; et des onze qui restent,|| quelques-unes tirent à leur fin :

* "De la Chapelle Royale de St. James ;—Messieurs Menard, Aufrère, Serces, Rocheblave, De Missy, Barbauld, Muisson.

De la Savoie ;—Olivier, Du cros, Durand, Deschamps.

De l'Eglise Wallone de Londres ;—Bertheau, Besombes, De Ste Colombe, Bonyer, Barbauld, Convenant, La Douespe, Duboulai

De Leicester Fields, l'Artillerie, et la Patente ;—Blane, Barbauld, Stchelin, Mieg, Barnouin.

De la Tremblade ;—Gillet, Yver.

De Castle St. et du Quarré ;—Laval, Bernard, Cantier, Robert, Coderc.

De la Patente en Spital Fields ;—Fourestier, Manuel, Balguerie, Masson.

De Brown's Lane ;—Le Moyne.

De St. Jean Street ;—Vincent, Palairret, Beuzeville.

De Wapping ;—Gally de Ganjac, Le Beaupin, Say, Guyot, Prelleur.

De Swan Fields ;—Briel.

Autres Pasteurs décédés à Londres ;—Forent, Majendie, Esternod, Montignac, Du Plessis, Vilette, Duval.

Pasteurs de quelques Eglises Françaises à Londres, morts dans les Pays étrangers ;—Des Mazures, Bobineau, Boullier, Eynard, Dagneau, Marcombes, Patron, Romilly."

† Samuel Beuzeville.

‡ La grande Savoie, Spring Garden, Rider's Court, La Tremblade, Castle St., Wheeler St., Crispin St., Swan Fields, Marybone.

|| "La Chapelle de St. James, Les Grecs, Leicester Fields, La Patente, Le

d'autres ne subsistent qu'à peine, et par des secours étrangers. Peu se maintiennent par elles-mêmes. Puissent elles le faire encore longtemps !"

The period of the dissolution of this church will be seen from the following memorandum in the third vol. of their registers,—

"N. B. Le Dimanche, 21 May, 1786, Mariane fille de Samuel Le Blond, &c., Voyez, No. 30, dans le petit livre ci joint, contenant le registre des baptêmes de l'Artillerie sur papier timbré, du 25 Novembre, 1783, au 21 Mai, 1786, le dernier qui ait été célébré dans la dite Eglise."

HOXTON CHAPEL.

There was a congregation of French Protestants at Hoxton, but in what particular spot the chapel was situated is not now well known.

The register belonging to the congregation was subsequently to 1783 deposited at the Walloon Church in Threadneedle Street. On the outside is endorsed—

"Registre de l'Eglise Francoise de Hoxton, 1748."

And on the first leaf—

"Suite Du Registre des Baptêmes et Mariages, commencé le 26 Novembre, 1748."

Jacob Bourdillon signs as Pastor throughout the book, the last entry in which is on 8th June 1783; some of the entries are witnessed by "Mary Diana Romilly."

The following is in 1758,—

"Le Meccredy, 6^e Decembre, 1758, a été baptisé dans cette Eglise

Quarré, Londres, L'Eglise Neuve, St. Martin, L'Artillerie, La Patente, St. Jean Street."

At this time (1845) only three exist, and two of them have adopted the Ritual of the Church of England.

le fils de Jean Durand et de Marie son Epouse. Il a été présenté au St. baptême par Jean Cossart Parrain et Charles Faure grand pere de l'Enfant, absent, et Susanne Jeane Fargues, marraine. Et a été nommé Jean Charles, né le 13 Novembre, passé,—

“ J'ai Baptisé cet enfant le dit jour et an,

“ JACOB BOURDILLON, PASTEUR.”

WITNESSES.

Theod H. Broadhead	Jean Durand
Jos ^h Hankey	John Cossart
Fulcrand Mourgue	S. Fargues
Ja ^s Burn	Pierre Fargues
Edw ^d Bisshop	Jean Fargues
Tho ^s Rutherford	Fran ^s Fargues
C. Middleton	M. A. C. Mounier
Henry Bisshop	

THE FOLLOWING ARE THE FOUR MARRIAGES.

- 1748 Jean Vidal and Marie Farques.
 1751 Jean Franc^s Desanges and Elizth Taylor.
 1752 Jonas Stevens and Marie Olive Rivalin.
 1753 Nicolas Dedros and Hannah Fisher.

L'EGLISE DE ST. JEAN, SWAN FIELDS, SHOREDITCH.

This chapel is a brick building, on the east side of St. John Street, Spital Fields. The congregation was formed about 1687, and was incorporated with the London Walloon Church in 1823, the Rev. John Louis Chirol of Le Quarré being then minister also of this church. The lease of the building expired about 1839, and it is now fitted up as one of the ten new churches of St. Matthew, Bethnal Green.

There are seven register books belonging to this chapel.

The first is a large folio, endorsed—

“ Registre des Baptêmes de l'Eglise de St. Jean a Londres,”

and extends from 2nd October 1687 to 11th May 1823,

and the entries are numbered No. 1., to No. 1806, with an index to the whole,—a certificate is written at the end by M. Chirol, that it contains a transcript of all the baptisms from the foundation of the church to the date of the certificate, (12th April 1827.)

The second register, c. 2, is a large folio, being merely a fair transcript of the marriages contained in the two following registers, c. 3 and 4.

The third volume, c. 3, is a folio register in rough calf, endorsed—

“Regitre des Baptemes et Mariages faits dans l'Eglise Francoise de St. Jean à Londres. Depuis 2^e Oct^{re} 1687 au 8^e Nov^{re} 1713, et depuis 1^{er} Fev^r 1733 au 14 Oct^{re} 1754.”

In a more recent hand under the title of the book, is “Messieurs de Joux et Lions, Pasteurs et Fondateurs.” (This volume appears made up of three registers bound together, and ought in fact to have contained the register c. 4, as the entries in this last named register comprize the period from 1713 to 1733, which is wanting in the volume c. 3.)

At the other end of the volume are church matters, and under the date of the 28th October 1694, is a note that the three consistories “de St. Jehan, de Leicester Fields, et de Petticoat Lane,” had assembled at the church in Petticoat Lane, and chosen Mr. Joseph de la Motte de Guienne, and Pierre Rival of Bearn, to be pastors of the said churches.

The fourth volume (c. 4,) is a folio in rough calf, endorsed

“Regitre des Batemes, Reception des Catecumenes, et Mariages faits dans l'Eglise Française de St. Jean à Londres;”—

and contains baptisms and marriages from 22 November 1713 to 5 December 1733. There are separate indexes to the baptisms and marriages which are all copied into c. 2. At the other end of the volume are the acts of the consistory.*

* In 1716, M. Sudre then minister, leaves, and M. Phinees Philibert Pielat, late minister of the Garrison of St. Giulain in Flanders, is chosen at £50. per annum.

The *fifth* volume (c. 5,) is a small book, with the entries written on stamps, from 12th December 1783, to 4th November 1787, and are numbered 1621, to No. 1654.

The *sixth* is a small book of baptisms, on stamps, from 2nd December 1787, (No. 1655,) to 25th July 1813, (No. 1790.)

The *seventh* and last is another small book of baptisms, from 5th June 1813, (No. 1790,) to 23rd April 1823, (No. 1806.)

Some of the ministers were—

— De Joux	..	..	..	1688
— Lions	..	..	..	„
Champion de la Motte, (a Proselyte)	(1716)	..	..	„
Joseph Delamotte, (de Guienne)	..	..	..	1694
Pierre Rival, (de Bearn)	..	..	..	1694
Jean Marc Vettichere, died	..	..	..	1696
Charles D'argenteuille	..	..	..	1696
— Damier	..	..	..	„
Ezekiel Barbault*	..	..	..	1699
Samuel Beuzeville†	..	..	..	„
Jean Balguyrie, (formerly of La Patente)‡	..	..	..	1701
Elie Brilly				
L de la Chaumette				
S Francillon				
Philippe Van Swinden, D. D.				
Jean Scipion Sabonadiere				
Pierre Leseure				
Jean Louis Chirol||				

EXTRACTS FROM THE REGISTER.

1688 Marc Angelie and Rachel Halavan.

1692 Ab^m Bruman and Marie Le Marsis.

* Chosen in room of M. Damier, deceased, to serve the four joint churches, to live in Spitalfields, visit the sick, preach, &c.

† Died in 1782, æt 65.

‡ Chosen 7th October 1701, at £42. per annum.

|| M. Chirol was the minister at the time of the incorporation of this with the London Walloon Church in 1823. (Vide le Quarré.)

- 1708 Isaac Foy and Marie Cassot.
 1687 Alex^r Ladmiral and Ester Savoye.
 1700 Philipe Lucas and Louise Escroignard.
 1718 Isaac Vallié and Madel^e Durrieux.
 1732 Franc^s Ysabelle and Marie le Monnier.
 1731 Ab^m Levesque and Mariane Gaillard.
-

LA PATENTE EN SPITAL FIELDS, OU LA NOUVELLE
 PATENTE,

*Originally in Glover's Hall, then Paternoster Row Spital Fields,
 then Crispin Street, then Brown's Lane.*

This was called the Patente in reference to the letters patent of the 4th September 1689.*

The actes of the consistory of this church were in two folio volumes, but the second only is now to be found, and is deposited at the London Walloon Church, together with a small quarto, containing a copy of the letters patent, a list of ministers, elders, and deacons, and the forms for the publication of fasts, &c.† By this it appears that the congregation first

* Extract from a letter in the actes of La Patente Spital Fields, written to the pastors and elders of the French Church at Amsterdam.

“Jacques second, Roy d'Angleterre, ayant accordé par ses lettres patent du 4 Septembre 1688, sous le grand Secau d'Angleterre a dix ministres françois Refugiés à Londres, qui estoient Mrs. Daillon, Forent, Mattayer, Canolles, Gervais, Baignoux, Souchet, Bardou, Forent, et Balaguiet, le droit de s'establier à Londres en forme de Corporation ou Corps politiq, et de prendre a Loage en la dite ville et ses faubourgs, ou y bastir un ou plusieurs temples ou lieux d'exercice, pour eux et leur successeurs au ministère, afin d'y prescher selon la manière la liturgie et la discipline des églises reformées de France. Ces dix ministres locrent un temple au quartier de Spital Fields, et en bastirent un autre au quartier de Sohoë, y employons trois cens livres sterlins qui leur furent mises en main par my Lady Hollis, et qu'on croit avoir esté un don de la Reine Marie sans vouloir estéé nommée. Ces deux églises, dites de la Patente, furent servies par ces dix ministres alternativement et tour et tour, chacun ayant son consistoire et les deux consistaires s'assemblans de tems en tems pour regler les affaires communes ou celles dont il y avoit appel.

† The fast for the Revocation of the Edict of Nantes, was kept by the French Churches on the 11th of October.

assembled in Glover's Hall, of which place they had a lease.* They then removed to a chapel in Paternoster Row, Spital Fields, but the lowness of the situation, the closeness of the benches, the amount of rent, and uncertainty of possession, added to the fact, that many of their congregation were leaving for want of accommodation, induced the elders in 1716 to purchase of M. de la Place, the chapel in Crispin Street, with the house adjoining, for £300., and they took a lease of it for thirty-two years, at £19. per annum. The £300. was paid out of contributions amounting to £302. 14s., and the sale of a lottery ticket.† On the 1st January 1717, they removed into this chapel, when their minister M. Jembelin preached from 2 Cor. xiii. 12, 13.

In 1740 the lease of Crispin Street chapel being nearly expired, it was sold for £100., and the consistory purchased for £315. the chapel in Brown's Lane, which had been publicly offered for sale; and here the congregation remained till its dissolution, and incorporation with the London Walloon church, which took place in 1786, by a deed between the Rev. Francis Gauterel, surviving minister, and John Le Souef, and Peter Merzeau, two of the elders, of the first part, the Rev. Francis Gauterel surviving pastor, and Luke Passavant, and George Hebert, two of the elders of L'Artillerie of the second part, and the minister, elders, and deacons of the London Walloon church of the third part.

* In the box of church deeds, &c., were—

“4 Une lease enparchemin du Temple situé en Glover's Hall.

5 Un catalogue de livres donnés a l'Eglise par Jean Delme.

6 Le Sceau de la corporation qui est de cuivre.

Le Don fait par my Lady Holles, du 5 Juillet, 1694, pour bastir e dit Temple, (de Sohoe) en papier.”

The corporation seal is not now to be found.

† The consistory gave the Table of Commandments which they took with the Crispin Street Chapel, to the chapel of the new French Hospital.

The congregation of this church was large, and the donations and legacies for its support numerous. In the year 1762 the ministers' fund was £500., the poor's fund £709., and the fund "du quint" £161.*

In 1742 the congregation of Wheeler Street chapel was incorporated with La Patente.

The registers of this church are five in number, and were deposited at the London Walloon Church. The *first* volume (b. 2,) is a folio in vellum, intituled—

"Registre des Baptemes et des Mariages de l'Eglise des Protestans Francois Refugiez, etablie par lettres patentes données souz le grand sceau d'Angleterre."

The baptisms and marriages are entered together, and begin 30th January 1689, and end 18th July 1698.

The *second* volume (b. 3,) in folio with a similar title, contains also baptisms and marriages, from 26th July 1698, to 17th August 1707.

The *third* volume (b. 3 a,) is a folio in vellum, intituled—

"Ce Livre est Intulé Troisiesme Regestre des Baptesmes administrez dans l'Eglise Francoise quy s'assemble en verteu de lettres patentes, ceillées du grand sceau d'angleterre à Paternoster Row au Spital Fields à Londre, acheté le 31re Jeuin 1707."

"Au nom du grand Dieu Tout Puissant Createur du Ciel et de la Terre : Soit commencé ce presant Livre qui est le 3e de nos Registres des Baptemes."

It commences 21st August 1707, and ends 3rd September 1727, and comprizes both baptisms and marriages, intermixed. The names that occur are Brunet, Vullaumé, Barré, Bretel, Deheule, Hanrot, Le Maistre, Warroquier, &c., &c.

The *fourth* volume (b. 3b,) is a folio in vellum, intituled—

"Au nom de Dieu quy a fait le Ciel et la Terre, Amen."

It commences with 10th September 1727, and ends with the

* Perhaps a fifth of certain contributions set apart as a contingency fund.

baptism of Susanne Foot, on the 8th April 1759, on page 251 ; and comprizes baptisms, marriages, reconnoissances, and abjurations. At page 91 (April 1740,) the page begins with

“ Y cy commences l'enristrement des Baptemes de l'Eglise de la Patente en Brown's Lane.”

The *fifth* register (b. 4,) is also a folio volume, endorsed—

“ Registre pour les Baptemes à l'Eglise de la Patente.”

It commences 19th April 1759, and ends 30th September 1785: soon after which the congregation left this church and were incorporated, as already noticed, with the London Walloon Church.

On the last leaf of this register is the following :—

“ Je sous signé, Pasteur de l'Eglise François de *Londres* certifie que c' estie vraiment le fin du registre de l'Eglise de la Patente au Spital Fields, incorporié dans l'Eglise de Londres au même tems que celle de l'Artillerie.

L DE LA CHAUMETTE.

Londres, le 2d de Juillet 1791.”

The ministers at this church appear to have been—

Charles Souchet	..	}	1688—25th November.
Guillaume Bardon	..		
Benj ⁿ de Daillon	..		
Jean Forent	..		
Jean Louis Malide	..		
Henry Gervais	..		
Thimotée Baignoux	..		
Samuel Mettayer	..		
Simon Canold	..		
Barth Ballaquier	..	}	1692—24th August.
Anthoine Blanc	..		
— De Farcy	..		
Noel Valot du Val	..		
Jaques Cartaut	..		
Jean Baron	..		
Jean de la Salle	..		
	1689—21st July.
	1694—19th January.
	1696—15th November.
	1699—5th February.
	1700—22nd September.

- Jean Balguerie 1700—29th September.
 Jacob Gillet .. } .. 1704—16th June.
 Pierre Ricottier .. }
 Amaury Fleury 1705—15th February.
 ——— Bourgeois „ —23rd September.
 ——— Casamajor „ —2nd December.
 Paul Fourestier 1708—22nd August.
 Pierre Barbault 1709—18th September.
 Jean Jaques Favre .. } .. 1711—8th March.
 Jean Delpeche .. }
 Jean Jembelin (died 26th December 1727) 1713—12th April.
 Michel Colombe* 1718—19th January.
 Jean Balguerie, from Wheeler Street Chapel, chosen 1725—24th
 March, vice Colombe, died 1753.
 F. D. Cregut, 1712, resigned in 1716.
 ——— Du Plessis, vice Cregut.
 Jaques Laborier.†
 Daniel De Beaufort, 1728—16th June, vice Jemblin.‡
 Charles Barbe, 1729—18th May, vice de Beaufort.
 Jean Manuel, 1730, vice Barbe, died 1754.
 Jean Francois Bellamy, 1754, vice Manuel, retired in 1755 in ill
 health.
 Sam^l Javan, 1755, minister of St. Jean, vice Bellamy.
 Phil Masson, removed to this chapel with the congregation of
 Wheeler Street in 1742.
 Sam^l Beuzerille.
 Jean Gaspard Mieg.
 Francois Gauterel, 1753, vice Balguerie, retired in 1786, on the
 union of this church with the London Walloon Church.

EXTRACTS FROM BAPTISMS.

1708 Marie d of Augustine Poynter and Marie Gogay.

* Admitted into the corporation and the seal of the corporation affixed 1st March 1718. He was admitted into the church by the synod of Bois le due in May 1713.

† Returned to France and, it is said, reconciled himself to the Roman Catholic religion: the same was also said of M. Basset, Faugeron, and Paravisol.

‡ His appointment and incorporation under the seal of the corporation is still among the papers at the London Walloon Church.

- 1708 Isaac s of Pierre Warroquier and Marie Martin.
 1713 Pierre s of Pierre Hanrot and Franc^e Maniglij.
 1718 Louis s of Michel Devisme and Judith Bretel.
 1743 Louise d of Phillip Scudamore and Marie Fraillon.
 1689 Sam^l s of Isaac Brunet and Anth^{te} Froment.
 1691 Ann Charl^e d of Jean Barbot and Charl^e Sus^e Drelincourt.
 1695 Marie d of Francois de la Mere and Judith La Cire.
 1781 Anne Fran^s d of Jean Louis David.

EXTRACTS FROM THE MARRIAGES.

- 1693 Gaston Martineau M^{te} Chirurgien son of Elie Martineau and
 Marg^{te} Barbesson, and Marie Pierre d of W^m Pierre and
 Marie Jourdain de Diepe en haut Normandie.
 1692 Ambroize Pointer and Judith a Lavoyne.
 1711 Jacque Brunet W^r s of Jean B. and Magd. Chauvigneaux,
 and Louise Labourin W^o of Isaac Mestayer.
 1711 Elie Barré and Jeane Jollin of Bristol.
 „ Valentine Bretel son of Peter Bretel and Cath^e Metais and
 Anne Deheulle.

On the 29th December 1716, the consistory granted the nuptial benediction to Pierre le Court and Marie Poitevin, who had been married some years before in the presence of their relatives, but had not received the nuptial benediction, there being no Protestant minister in their neighbourhood, and they were unwilling to receive it of a Popish priest, as that would have compelled them to have assisted at mass.

 EGLISE DE CRISPIN STREET.

This chapel was situate in Crispin Street, Spital Fields, and the congregation was formed about 1693, upon the dispersion of that which was congregated by M. Laborier in the Artillery Ground. By the scandalous conduct of this minister, a great part of his flock left him, and formed this congregation in Crispin Street. It was connected with the chapels of West Street and Perle Street, and these three consistories were

accustomed to meet for their general business. In 1700, they met "en l'Eglise de Blak-frayers," to consider of the union of Crispin Street and Perle Street, which appears to have taken place about this period.

The last baptism at Crispin Street, was on the 11th October 1716, about which time the congregation was dissolved, and the chapel was sold on the 21st November 1717 by M. Yver and M^{de} du Val to Mr. De la Place, who immediately disposed of it to the consistory of La Patente.

The registers are comprised in two small quarto volumes (b. 9 and b. 10.) The first volume is intituled—

"Au nom de Dieu, Livre des Baptêmes de l'Eglise François de Crispine Street, 1694—Ainsy que des Mariages."

The second volume is indorsed—

"Registre des Actes et Baptême de Crispin Street, du depuis L'an 1699 jusqu'a 1716," "et Perle Street," ("il paroît que Perle Street c'est joint à Crispin Street, en l'an 1710.")

The first twenty-five pages are occupied with the actes of the consistories, and at page twenty-seven begin the baptisms, which extend from 20th September 1710 to 11th October 1716. One series of entries ends at page seventy-six, and another series commences at page one hundred and twenty-one. This last series appears to contain the baptisms at Perle Street, and it is not improbable that the registers of both these congregations were at some period bound up together.

The ministers at this chapel were—

Barthelemy Basset	J. Gillett
— Delbec	A. P. Fleury
— De la Loe	— La Prade to 1699
— De la Place	— Yver
— Pons	— Forestier
N. Duval	E. Matthy
— Durete (1716)*	— Babault

* Durete.—He was chaplain to a Regiment commanded by Gen^l Macartney and to another commanded by Lord Cobham—a man of choice learning and fine parts.—(*Dubourdieu's Ansr. Sec. 1718.*)

BAPTISMS.

- 1711 Jean Planque, s of Jean P. and Eliz. Watt.
 „ Noelle du Rye, d of Pierre du Rye and Noelle de Douvre.
 1695 Judith, d of Sam^l de la Mare and Judith Lionel.

MARRIAGES.

- 1701 René Moreau and Louise Grenier.
 „ Jaques Gillet, Minister, and Jeane Mestre.
 1702 Elie Bertrand and Jeane Bargeau.
 „ S^r Jean de la Fons and Sus^e Massienne.
 1703 S^r Jeremie Thomasin and Marthe Bouchet.
 „ Pierre Maistivier and Jeane Porcheran.
 1705 Gille Gay and Rachel Totains.
 1706 Jean Castaing and Anne Lormier.
 1708 Claude Wallingham and Anne Mason.
 1710 Jean le Caine and Marthe Hervé.

EGLISE DE PERLE STREET.

This small congregation was formed in 1697, under the ministry of the Rev. Jacques Laborie;* it was incorporated with Crispin Street about 1700, or 1710, and the register of the baptisms, &c. is to be found in the Crispin Street register, and in the large folio register called the “Repertoire General” and marked b. 1.

The following are from the baptisms—

1698	Marie Diffais	1700	Pierre Mat ^w Orange
1699	Sus ^e Buillon	„	Ab ^m Heuse
1700	Pierre La Rote	„	Pierre Marrettes

BELL LANE, SPITAL FIELDS.

This was a small congregation. In 1718 their minister was M. Liegeois, and he had been there three years.

* It was formed by M. Laborier after he had in some measure recovered his disgrace, but two or three years afterwards he abandoned it and left the Kingdom. Various ministers did duty for a short time, and as the lease was nearly expired, this church was joined to that of Crispin Street.

L'EGLISE DE SWAN FIELDS, SLAUGHTER STREET.

This was a small congregation of poor French Protestants, which appears to have existed from 1721 to 1735. Their register is intituled thus—

“Nostre aide et commencement soit au nom de dieu qui a fait le ciel et la Terre, a ment.”

“Registre des baptaine et des mariages de les Eglise de Swan Fiels de l'ennée 1721.”

The Rev. Henry Briel was Pastor.

EXTRACTS FROM THE REGISTER.

1722 Francois Haurard and Marie de Heuille W^o

1725 Phil. Arrard and Ann Cath. Morel.

1726 Pierre Hugue and Dauphine Audemar.

WHELER STREET CHAPEL.

This chapel was in Wheler Street, Spital Fields, and was dedicated to the service of the French Protestants on the 16th May 1703. Sir George Wheler by his Will, dated 23rd May 1719, directs his devisees to permit a French minister from time to time, and for ever thereafter to inhabit in the said tabernacle house, and to enjoy the last mentioned premises with the appurtenances, and to officiate in the said tabernacle in the French tongue, according to the book of Common Prayer used in the Church of England; and he thereby enjoined such French minister to officiate accordingly.

This congregation was incorporated with La Patente in Spital Fields on the 14th of March 1742, on which occasion it was determined that this chapel should be closed, and that the minister M. Masson should preach the third sermon at La Patente, receiving £50. per annum as his stipend.

The four registers of Wheler Street chapel are marked b. 5, b. 6, b. 7, and b. 8. B. 5 is a small quarto, endorsed—

“Registre des Mariages et Baptêmes de Whiller Street, depuis L'an 1703 Jusqu'à 1712.

The first entry is on the 16th May 1703, “jour de la dedicace.” The last entry in regular order is the 30th November 1712, but on a subsequent page are the baptisms in 1740, of Joseph Simon and Mary Evans.

B. 6 is a folio volume of marriages and baptisms, endorsed—

“Registre des Mariages et Baptême de Whiller Street, du depuis le 12 Decembre 1712, jusqu'au 2^d Aoust 1727.”

B. 7 is another folio volume, containing marriages and baptisms from 13th August 1727 to 19th December 1739.

B. 8 is another folio with only fourteen leaves written on, containing marriages and baptisms from 16th January 1740 to 21st December 1741.

The ministers officiating at this church, were—

—— Delasalle	—— Hiver
—— Baron	—— de la Chapelle
P. Ricotier	Fr. Du Plessis
—— Le Blanc	P. De la Douespe
Jean Balguerie*	Philip Masson
P. Babault	—— Coderc
—— Fleury	Sam ^l Say, &c., &c.
J. D. Cregut .. 1711	(—— Prefontaine 1716)
—— Gillet	

EXTRACTS FROM THE REGISTERS.

- 1704 Moyse Vivier and Judith Dede.
 „ S^r Jean Guindon and Judith Bridge.
 „ S^r Jean Du Mont and Dame Eliz. Vivier.
 1705 S^r Jaques Thebaut and Marye Sargeant.
 „ S^r André Miaille and Marie Collin.
 „ S^r Sam^l Le Fevre and Marie Simon.
 „ S^r Jehan Guillet and Marie Ridou.
 „ S^r Daniel Le Sieur and Sus^e des Noyers.

* Left this church for the patente, 1725.

- 1709 S^r Isaac Dalvy and Mariane Le Four.
 1712 Lorens Rieut and Jaquine Dorée.
 „ Jean Le Gué and Sus^e Ouvris.
 1715 Pierre Lombard and Judith Gent.
 „ Jean Larchevesque and Ester Fret.
 1717 Jacob Gaudon and Judith de Villers.
 „ Michel Giraud and Valentine Verkin.
 1718 Pierre Triquet and Marie Pellet.
 „ Remond Bresson and Marie Eliz. Marthe la Mothe.
 „ Isaac Calvairac and Rachel de la Fond.
 „ Franc^s de Falquerolle and Marg^t Bertault.
 1725 Jean du Clos and Marie Rossignol.
 „ Henry Rouviere and Marie Philipon.
 1726 Jean de la Mere and Marg^{te} Quenel.
 „ Guill^e Senecal and Marie Jane Obry.
 1727 Tho^s Le Chevalier and Cath^e Colin.
 „ Ab^m Le Febure and Marie Marthe Bourdon.
 „ Ab^m Le Conte and Marie Magd. Le Souer.
 „ Jaques Jagot and Marie Roy.
 „ David Betembo and Eliz. Malfuson.
 1736 Isaac Le Play, Esq. and Dame Jeane Saint.
 „ Isaac Le Play, Esq. and Sus^e Campard.
 „ Josue Ferrant and Judith Madel. Martin, Wo.
 „ Pierre Grellier and Louise Eliz. Cressé.
 1740 Urbain Rolland and Anne Augizeau.
 „ Louis Brunet and Marie Anne Hebert.
 1741 Noble William Paul and Eliz. Tuquet.

L'EGLISE DE L'HOPITAL, AFTERWARDS L'EGLISE
 NEUVE,

Church Street, Spital Fields.

On the 11th August, 3 Jac. II. letters patent were granted, which after reciting that the French church had a lease of premises in Long Hedge Field in which they have old alms houses, which they must soon pull down, permits them to build

a temple bordering on Black Eagle Street and Grey Eagle Street, to be fifty-four feet broad, and eighty feet long; this was called *Le Temple de l'Hopital*. At the termination of the lease, the freeholder demanded an exorbitant sum for the freehold, whereupon they bought for £900. the piece of ground at the corner of Church Street. Upon this ground was built, about 1742, *l'Eglise Neuve*, James the II. having been graciously pleased upon the humble petition of the minister, elders, and deacons of the French Church in Threadneedle Street, to grant unto them or their trustees license to erect a new church and a charity school at the corner of Church Street and Brick Lane, in the county of Middlesex, upon the ground which had been purchased by the donation of a charitable family belonging to the congregation. To hold to them and their successors with all immunities and privileges to such church belonging, for the service of God, after their usual manner.* It is a very large and handsome brick building, and is now rented by the Wesleyans, of the London French Church, at one hundred guineas per annum.

The register is a folio volume, (a. 7,) intituled—

“Registre des Batêmes qui se celebrent dans l'Eglise Neuve en Spital Fields, commencé ce Decembre 1753.”

It extends from 23rd December 1753 to 19th March 1809. The entries appear to be ticked and transcribed into another book (“couché sur le grand Registre.”)

PETTICOAT LANE, SPITAL FIELDS.

Petticoat Lane, formerly called Hog Lane, stands near

* Privy Seal Office. By warrant under His Majesty's royal sign manual, July 1742.

The foundation of a new French church was laid at the corner of Church Street, Spital Fields, at the cost of £15,000., to be raised by a voluntary subscription among the French Protestants.—(*Newspaper*, October 1742.)

Whitechapel Bars, and runs northwards towards Spital Fields. On both sides of this lane in ancient times were hedge rows and elm trees with pleasant fields, and gentlemen used to have their houses there for the benefit of the air. In the reign of James I. Count Gondamar, the Spanish Ambassador, had his house there, also Hans Jacobson, jeweller to the same king, in whose house Mr. Strype the celebrated historian was born. When the French Protestants fled to this country, they resided principally in this neighbourhood, and Petticoat Lane soon rose into a regular row of buildings on both sides of the way. In later times it has been more disreputably inhabited, being a common receptacle for thieves and other notorious characters.*

In Boar's Head Yard in this place there was a meeting house, which is said to have been originally used by the Papists, since which it has been used by various congregations of Dissenters.†

It is probable that it was about 1694 used by a congregation of French Protestants, for in that year the consistories of St. Jean and Leicester Fields were in union with the consistory of "Petticoat Lane," and appointed two ministers to officiate for the three churches.—(See *l'Eglise de St. Jean*.) In 1691, Noel Labyas was chosen elder of the church in Petticoat Lane.

WAPPING.

In several documents the French Church at Wapping is mentioned, but the exact situation is not discovered.‡

The following ministers officiated—

* Maitland's *Lond.*, vol. ii. p. 1009. † Wilson's *Dissenting Churches*.

‡ Query—if in Long Hedge Lane, and if the congregation of *l'Artillerie* met here at first.

Charles L'Astre	..	..	..	1711
—— De la Prade	..	..	..	1716
Peter Henry de Gaujeac*	..	..
Francis Beaupin	..	..	..	1742
Jean Le Mounier	..	..	..	1747

A FRENCH CHURCH IN BLACKFRIARS.

The locality of this chapel is not now to be traced. The ministers were—

—— Privat†	..	..	..	(1716)
—— Rouire	..	..	..	(1716)
—— Grongnet	..	..	..	1710

PEST HOUSE.

The Pest House was situate somewhere at the East end of London. It is occasionally noticed in documents relating to the French Protestants; by these it appears that in 1706, a M. Fontaine was the minister.

THE HOSPITAL FOR POOR FRENCH PROTESTANTS.

This institution originated at the latter end of the 17th or beginning of the 18th century, by some of the Refugees who possessing the means, had the inclination to succour their fellow countrymen, many of whom were totally destitute.

James de Gastigny, who had been master of the buck hounds to William III. when Prince of Orange, having in 1708 left

* Died March 1742. He was the last of the ministers who left France on the Revocation.

† In 1718 he was curate to the Rev. Mr. Beauvoir at Guernsey.

£1,000. for building a hospital or asylum, the distributors of the royal bounty, who had the management of the legacy, accumulated the interest for eight years, and afterwards by voluntary contributions, effected the purchase of the first piece of land,* and the erection of a building for the reception of eighty poor persons.

George I. then granted them letters patent, dated 24th July 1718, by which the managers were created a corporation, under the title of “*The Governor and Directors of the French Hospital for poor French Protestants and their Descendants resident in Great Britain.*”

The chapel of the establishment was dedicated in the midst of a great concourse of French Refugees. Divine service was celebrated in it for the first time by Mr. Menard, minister of the French Chapel Royal, and secretary of the corporation, on the 12th November 1718. From this period donations and legacies multiplied, and the corporation were soon enabled to purchase more land and erect additional buildings, and to open an asylum for two hundred and thirty poor. This continued until 1760, when in consequence of the falling off of subscriptions, and the increased price of every article of consumption, the number of poor was reduced to sixty, and the hospital now contains thirty-six women and fourteen men, who are well fed and clothed, and supplied with medical attendance and every comfort to cheer them in their old age. The Charter† only

* On the 27th March 1716, they purchased a piece of ground in the parish of St. Luke's, Middlesex, of the Ironmonger's Company for nine hundred and ninety years; and in 1736, they took of the City of London a contiguous spot of ground for a term of nine hundred and seventy years, forming altogether an area of about four acres and a half.

In 1808, they obtained an Act of Parliament enabling them to let their land on building leases, and by this means their revenue is improved. By the recent proceedings in the Court of Chancery, respecting the property of the Norwich French Church, this hospital will take, under the decree of the Court, the surplus income, after the deduction mentioned in the Chapter on the Norwich French Church.

† The Charter under the Privy Seal, appoints Henry de Massue, Marquis

requires that they shall be French Protestants or their descendants, who shall have been residing in Great Britain for the space of six months at least, and that upon admission they shall take the oaths of allegiance, supremacy, and abjuration.

THE GOVERNORS OF THE HOSPITAL.

1720	Philippe Hervart, Baron d'Huningue	1745	Jaques Gualtier
1721	Jean Robethon, Conseiller Privé	1748	Jean Ligonier, Comptel Ligonier
1722	Guy de Viçouse, Baron de la Court	1770	Guillaume Bouverie, Comptede Radnor
1728	Moyse Pujolas	1776	Jean Buissiere
1729	Paul Buissiere	1781	Jean de Blagny
1739	Pierre Cabibel	1789	Jacob Pleydell-Bouverie, Comptede Radnor

THE FOLLOWING HAVE BEEN OF THE DIRECTORY.

1729	Jean Motteaux	1766	Col ^l Jaq ^s Gabriel Montresor
1734	Major Isaac de Bruse		„ Benjamin Harenc
„	Jean Bosanquet	1780	Anthoine Chamier
1738	D ^r René de Comarque	1789	Pierre Nouaille
1740	Gen ^l Louis Dejean	„	Hon. Philippe Pusey
„	Capt ⁿ Pierre de la Primaudaye	1769	General Jean Carnac
„	Sir John Lequesne	„	Jean Durand, M. P.
„	Sir John Ligonier, K. B.	„	Col ^l Charles Vignoles
1752	Jean, Jaq ^s Majendie, D. D.	„	Estienne Thes. Jansen, Bart.
„	Sam ^l Pechel, Master in Chancery	„	Josué Mauger, M. P.
1754	Col ^l Ruvinny de Cosne	„	Guill ^e Devaynes, M. P.
„	Simon Dalbiac	„	Capt ⁿ Jaq ^s Barbut
„	Col ^l Cha ^s Montolieu	„	Sir Paul Pechel, Bart.
1766	Gen ^l W ^m Ruffane	1773	Jean Louis Petit, M. D.

de Ruvinny, Earl of Galloway, to be the first governor; James Baudoin, deputy governor; and thirty-seven persons therein named, to be directors: empowers them to have a common seal, to purchase lands, to take devises of land, &c., not exceeding £500. per annum, to appoint a treasurer, and servants, to make bye laws, and to appoint a minister to perform divine service in the hospital, after the Rites of the Church of England, &c., &c.

1773	Capt ⁿ Geo. Brisac	1783	Capt ⁿ Dumaresq, R. N.
„	Dan ^t Pierre Layard, M. D.	1786	Sir Sam ^l Romilly
„	L ^t Gen ^l Henry Clinton de Villettes	1804	Francis Maseres, Baron of the Excheq ^r
1777	Major Gen ^l Layard	1839	Sir Jn ^o Peter Boileau, Bart.
„	Louis Duval		

The following is a list of the chaplains of the French Hospital from its commencement.

Elected.			
Rev. —	Duplessis	.. 1720—July 6th,	.. resigned.
„	— Lemoine	.. 1723—April 3rd,	.. „
„	Jaques Duplessis	.. 174 $\frac{1}{2}$ —January 6th,	died
„	Louis Villette	.. 1763—March 2nd,	.. „
„	Jean Carle	.. 1768—July 27th,	.. „
„	Pierre Lescure	.. 1790—May 20th,	.. resigned.
„	Th. Abauzit	.. 1803—July 20th,	.. „
„	George Lawrence	.. 1820—March 15th,	.. „
„	Joseph Claude Meffre	1826—Dec. 20th,	the late Chaplain.

In the principal room of the building are portraits of the Earl of Galway, Col^l Ligonier, Mr. Duval, &c., &c.

L'ECOLE DE CHARITE FRANCAISE PROTESTANTE DE WESTMINSTER.

President, Le Comte de Radnor.

This school, which is in Windmill Street, Tottenham Court Road, was established in 1747 for the clothing, board, and education of a certain number of girls, children of French Refugees. The annual subscriptions are between £50. and £60.; but it appears that the interest of the money in the funds belonging to the charity amounts to £208. 15s. per annum.



THE DUTCH CHURCH, AUSTIN FRIARS, LONDON.

CHAPTER VIII.

THE DUTCH CHURCHES IN LONDON, NORWICH, COLCHESTER, YARMOUTH, HALTSEAD, SANDWICH, MAIDSTONE, DOVER, CANVEY ISLAND, STAMFORD, AND THETFORD—THE DUTCH CHAPEL ROYAL.

THE DUTCH CHURCH, AUSTIN FRIARS, LONDON.

The Flemings, forming part of the body of *strangers*, were incorporated by Edward VI. and were settled as a congregation in Austin Friars. By the letters patent, dated 24th July 1550, it was ordered—

“Quod idem superintendens et ministri in re et nomine sint et erunt unum Corpus incorporatum et politicum, de se per nomen ‘Superintendentis et Ministrorum Ecclesiæ Germanorum et Aliorum peregrinorum in fundatione Regis Edwardi Sexti in Civitate Londinense.’”

and John a'Lasco* was appointed to be the first superintendent, and Gualterus Deloenus, Martinus Flandrus, Franciscus Riverius, and Richardus Gallus to be the first four ministers.

From the following notice in the *Acta Regia*, it would appear that they had had the use of the church of the Austin Friars nearly two hundred years previously, unless the circumstance of the Flemings being there, be attributable to their having taking sanctuary in this church.

"In the rebellion of Wat Tyler 1381 they executed many Flemings as well as Englishmen; they brought thirteen Flemings out of the Augustine Friars' Church in London, and seventeen out of another church, and thirty-two in the Vintry, and so in other places of the city, as also in Southwark, all which they beheaded, except they could plainly pronounce "bread and cheese;" for if their speech sounded anything on "brot" or "cawse," off went their heads, as a sure mark they were Flemings."

Edward VI. in his diary has the following minute—

"29th June. It was appointed that the Germans should have the Austin Friars for their church to have their service in, for avoiding of all sects of Anabaptists and such like."

It was called the Temple of Jesus, and in three of the South windows on painted glass, is the following :

15	IESVS TĒPLE.	50
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"In 1560 the church had for their chief elder, Johannes Utenhovius, a man of noble rank and quality, and formerly assistant to a'Lasco. Their ministers were Deloene, Hadrianus, Hamstedius, and Gotofridus Wyngius. Another learned foreigner belonging to this church was Jacobus Acontius, who with Hamstedius was touched with anabaptistical and arian principles, and had divers followers shrowding themselves under the wings of this church."

* Strype says he was a Polish nobleman, who had left his native country with the leave of the King of Poland, by whom he was well known and beloved. Strype's *Cranmer* has an engraving of him.

In 1566 the King of Spain having complained that his subjects of the Low Countries had been harboured in England, the Queen directed Bishop Grindall to take their names. The ministers of the church accordingly sent him a book signed by themselves and the elders or overseers of the church, containing the names of such as having been or lived in Brabant or Flanders, were then of the “Belgic German Church London,” together with a character of their sobriety; many of whom planted themselves in Southwark for the convenience of their trades; these amounted in all to 310 persons. The list in Strype’s Life of Grindall, App.* No. XV. is intituled thus—

“Catologus eorum qui ex Ditione Philippi Hispaniarum Regis Ecclesiæ Belgico Germanicæ Londinensi subsunt.”

And amongst the names, are the following—

Van Horne, Speelman, Dottegnie, Jacobsen, Jacobs, Smidts, Knoipe, Tessmaker, Provoost, Bogardt, Van Pene, &c.

The superintendency of a’Lasco seemed to extend not only to this particular congregation of Germans, but over all the other churches of foreigners set up in London, as also over their schools of learning and education. They were all subject to his inspection, and within his jurisdiction; and Melancthon in an epistle to him in the month of September 1551, speaks of the purity of doctrine in his churches. He was a great friend of Erasmus, was with him at his death, and became possessed of his library.†—(*Strype’s Cranmer.*)

* In Strype’s Grindall is also a list of 120 strangers who had been prosecuted for Religion, and frequented the English, French, Dutch, or Italian churches.

† Alasco wrote a book of the services and discipline of the church of the Strangers. It was translated into French with the following title:

“Toute la forme et maniere du Ministère Ecclesiastique en l’Eglise des estrâgers, dressée a Londres en Angleterre, par le prince treffidele dudit pays, le Roy Edouard VI. de ce nom: L’an apres l’incarnation de Christ 1550, avec le privilege de sa majestie à la fin du livre. Par M. Jean a Lasco, Baron de Pologne. Traduit de Latin en Francois, et imprimé par Giles Ctematius, 1556. Que toutes choses se fassent honestemens et par ordre en l’Eglise. I Corinth. 34.

In 1552, some of the Dutch congregation were molested for not attending the parish church according to statute, whereupon a Lasco obtained an order in Council, November 4th 1552, whereby it was ordered—

“That the Bishop of London should confer with John a Lasco, and between them, devise some good means for appeasing the disquiet lately happened in the strangers’ church in London, upon execution of the statute for coming to church. And in the mean while, till the matter may be further considered, to suffer the said strangers to repair to their accustomed church, as they were wont to do.”—*Strype*, p. 240.

These strangers on the accession of Queen Mary “were dissolved and glad to flee into foreign parts, and the members of this church settled themselves,—some in Poland, others in Friezeland.” But at the Queen’s death many of them returned to England.

“On the arrival of Utenhovius at Francfort, he received letters of commendation from Bullinger to Queen Elizabeth. With these he proceeded to England, taking with him Peter de Loene, a minister, son of Walter, who being arrived here was admitted to serve this church with Hamstedius.* Utenhovius and De Loene brought over with them King Edward’s Charter to this church, and petitioned for its confirmation, which appears to have been withheld as it was not convenient to have another superintendent over a church (and that a stranger) besides the Bishop of the Diocese. To remedy this the church appointed Grindall, Bishop of London, to be their superintendent, who on all occasions shewed himself their patron. The Queen†

* “About 1559 one Adrian Hamstedius a learned preacher came to England from Zealand and gathered a congregation of his countrymen. He was chosen their minister, and got liberty to perform his function of preaching God’s word to them; which he did sometimes in Christ Church and sometimes at St. Margaret’s and other places.”

“In 1560 he was convened before Bishop Grindall for favouring some Dutch Anabaptists, and refusing to renounce certain errors, the Bishop excommunicated him, soon after which he retired beyond the sea.”

† In the year 1561 Guillian Boonen, a Dutchman, became the Queen’s coachman, and was the first that brought the use of coaches into England.—

then gave them a letter for her purveyor to empty the said church, or temple, of all casks and vessels, and other stuffs wherewith it was filled in Queen Mary's days, (laying up there her naval stores and such like things) and to restore the said strangers to the possession of the said temple."

"In 1575 the condition of the people of the Low Countries was so sad, that great numbers of them had fled over hither and desired to join with the Dutch Church in London, and to become members thereof. Yet so tender was the Queen of breaking with that proud and powerful Prince, the King of Spain, that she would not admit of this, nor give countenance to such as fled away out of these countries under his subjection. For it is remarkable what is set down and recorded in a journal* of the Dutch Church in London, written by Simeon Ruytinck, one of their ministers in those times, and yet preserved in their church.—(That when divers foreigners had come hither on account of religion and desired to be admitted in communion with the rest of the Dutch Church, the Queen hearing of it,

Stow. It is added elsewhere that after a while divers great ladies (with as great jealousy of the Queen's displeasure) made them coaches and rid in them up and down the countries, to the great admiration of all the beholders.—(*Collection of divers curious historical pieces*, p. 16.) The wife of this Guiliam was the first who starched the Queen's cambric ruffs, which were then substituted for those made of fine Holland.—(*Stow's Annals*, 867.)

"It was in the year 1564 that Mrs. Dinghen vanden Plasse, who was born at Teenen in Flanders, and was the daughter of a Knight of that province, came to London with her husband for safety; she was the first who taught *starching* in those days of impurity.—Our historians go farther, and condescend to inform us that her price was about £5. to teach how to starch, and £20. how to seeth starch; and that in a little time she got an estate, being greatly encouraged by gentlemen and ladies." p. 25.

Stow, in his Annals, adds "some very few of the best and most curious wives of that time, observing the neatness and delicacy of the Dutch for whiteness and fine wearing of linen,—made them cambric ruffs and sent them to Mrs. Dighen to starch, and after a while they made them ruffs of lawn which was at that time a stuff most strange and wonderful, and thereupon rose a general scoff or by word that shortly they would make ruffs of a spiders' web, and then they began to send their daughters and neatest kinswomen to Mrs. Dinghen to learn how to starch."

* This is still preserved amongst the Records of the Dutch Church.

commanded the Lord Mayor to disperse them from London. Whereupon they applied to the Bishop of London to represent their case to the Queen and Council,) who did so, and the Council sent a letter in answer to the said church, June 29th 1574 that that church should advise those new members to depart from London (where they were more obvious to be taken notice of by King Phillip's spies) and to go to other parts of the kingdom, where there were also churches of Protestant professors; which that church accordingly did."*—*Strype's Annals*, II. p. 386.

In 1563 the Dutch congregation in London was disturbed by one Justus Velsius, a foreigner of the Hague, who being "one Thursday in March at a prophesy (as it was called) in the church where Nicolas, one of the ministers, preached upon the doctrine of regeneration" stood up and contradicted him, and challenged him and Peter de Loene the other minister to an argument. His wild proceedings are noticed at length in Strype's Annals, Vol. I. cap. 34, by which it appears he was ultimately forbid the kingdom by the Bishops of London and Winchester.†

"John Peters and Henry Turwert, Flemings born, were adjudged and declared heretics for maintaining the false and dangerous opinion, and sects of Anabaptists: they were burned in West Smithfield in 1575."‡—(*Rymer*, 740.)

"April 7. A certain Arrian of the straungers, a duche man, being excommunicated by the congregation of his contriemen, was after long disputation condemned to the fire."

In 1568 the Bishop of London with other of the Queen's Commissioners for causes ecclesiastical, made a decree on be-

* This gave rise no doubt to the establishment of the congregations in the various provincial towns hereinafter referred to.

† A book was published at the time, intituled—"propositions or articles drawn out of Holy Scripture, shewing the cause of continual variance in the Dutch church of London; and thoughte meete to be published for staying of other congregations which in these daies doe spring vp."

‡ One had been burnt there in 1551, as appears by a note in King Edward the Sixth's Diary.

half of the Dutch strangers' church in London. The occasion of it was, some of the members having carried themselves disobediently to the orders of it, and then for avoiding the censures, had departed and revolted from it. Upon the petition of the church therefore it was decreed; *first* that the church should continue in its first constitution under its own discipline hitherto accustomed, and in its conformity with other of the reformed churches; confirming the ministers, elders, and deacons of the same church in their ministries and administrations. And *then* exhorting all strangers abiding in the city of London who professed Christ and his gospel, to join themselves to that church, and to submit to its holy appointments. And further declared all such as had made a defection from this church and had caused the late disturbance in it, to be unquiet and stubborn persons, until by repentance they returned and gave satisfaction to God and his church; reserving to themselves the further restraint and correction of them. This was given under their seal the 19th December 1567.—*Strype's Annals, vol. I. cap. 50.*

The foreigners gave great offence by their retail dealings, and in the night of the 5th May 1593, some verses were affixed to the wall of this church yard, beginning

You strangers that inhabit in this land,
 Note this same writing, do it understand;
 Conceive it well for save guard of your lives,
 Your goods, your children, and your dearest wives.

The Court hearing of this and of a threatened rising of 2336 apprentices “to down with the Flemings and strangers,” took measures for their protection, and “some of the rioters were put into the stocks, carted, and whipped, for a terror to other apprentices and servants.”

“In an instrument of order dated 9th August 1615, made upon a petition of the Dutch Churches of London and Colchester, complaining of certain persons that offended against the government and censures ecclesiastical of their congregation; Bishop King specified

how King James I. had extended his gracious favour towards these congregations for the continuance of their quiet residence and habitation within the said city and town,* and for their successive enjoying of their ancient accustomed liberties in the Government of their congregations among themselves, and with the good liking of the state. The Bishop then enjoined that no member of the said churches that had offended, and thereby deserved their censures, should depart from those congregations and join themselves to any parish church, before he had been either censured for his offence or otherwise had reconciled himself unto his respective congregation.”—(*Strype's Annals, vol. I. cap. 50.*)

In 1702 a disturbance took place in the church, caused by Emilius Van Cuilembergh, the elder minister, insisting upon preaching after he had been forbidden the pulpit. Both parties petitioned† the Bishop of London as the Superintendent of the foreign churches, who made his award, dated 28th September 1703, directing Cuilembergh to give up the pulpit, the house, and pew; upon which the vestry was to allow him £55. per annum, and £20. per annum to his wife Anna Katherina Van Keutse, in case she should survive him; and all the affidavits exhibited against Van Cuilembergh, aspersing his moral character, were to be burned.

There are two registers belonging to this church. The first is a long folio, commencing with baptisms, from 16th October 1570 to 29th December 1601. At the other end of the book are marriages from 13th May 1571 to 6th December 1601.

* “It is not past eighty years ago (i. e. 1520) since there were not in London above twelve or sixteen low country merchants, who imported only stone pots, brushes, toys for children, and other pedlars’ wares; but in less than forty years afterwards there were in London at least an hundred Netherland merchants who brought thither all the commodities which the merchants of Italy, Germany, Spain, France, and Eastland, used to bring into England.”

† The petition stated that he had come to England about 1691, with testimonials from the classis of Gereum in Holland, and it is signed by Corneli Corker, Adrian Old, Rutgert Hartman, Barber Drue, Hendrick Jalineck, Jun^r Greenfield, M. D., Ab^m Van de Velde, and many others. The junior minister was W. Biscope, Jun^r; and the sureties for the vestry were John de la Chambre and Justus Otger.

The other register is a thick long folio, containing baptisms, marriages, and burials,—the baptisms from 3rd January 1602 to 1838,—marriages from 5th January 1602 to 9th August 1752,—and burials from 7th September 1671 to the present time.

In the church of the Austin Friars lie the remains of Edward, son of Joan, mother of Richard II., 1375,—Richard, Earl of Arundel, 1397,—many of the Barons slain at Barnet Field, 1471,—The Earls of St. Paul, Hereford, Pembroke, Oxford, Nottingham, &c., &c. Of a later date are monuments and flat stones to many of the families of Delmé, Van Heythusen, Grote, Van Notten, Sir Charles Pole, Sir John Silvester, M. D., Meyer, Beck, Kesteman, Gronen, Bateman, Othger, &c., &c.

THE MINISTERS.

No.	Year.	Names.	Born.
1	1550	Johannes Alasco	Poland.
2	1550	Martinus Miconius ..	Belgian.
3	1550	Walterus Delaenus	„
4	1559	Adrianus Hamstedius ..	Zealand.
5	1560	Petrus Delaenus	Holland.
6	1562	Nicolaus Carinaeus ..	„
7	1563	Godefridus Wingius	Belgian.
8	1563	Bartholdus Grulhelme ..	Holland.
9	1570	Georgius Wybotius	„
10	1573	Johannes Cubus	„
11	1573	Jacobus Regius	Belgian.
12	1580	Johannes Sorlot	„
13	1580	Johannes Van Roo	„
14	1581	Assuerus Regemorterus* ..	„

N. B. Andreas Jacobus does not appear in this list, but he is said to have been a minister here—he was a Lutheran or a Ubiquitarian (as they then stiled those who were for the real presence) and caused great quarrels among the strangers.

* Buried at St. Helen's, Bishopgate, as "Ahasuerus Roger Mortell" 11 Sept. 1603.

No.	Year.	Names.	Born.
15	1586	Lucas Van Peene	Belgian
16	1592	Jacobus Wybotius	„
17	1597	Johannes Marquinius	London.
18	1601	Johannes Regius	„
19	1601	Simeon Ruytinck*	„
20	1604	Leonardus Moyart	Belgian.
21	1608	Ambrosius Regemorterus ..	East Friesland.
22	1624	Gulielmus Thilenus	Zealand.
23	1628	Timotheus Van Vleteren ..	England.
24	1632	Jeremias Larenus	Zealand.
25	1639	Caesar Calandrinus*	„
26	1640	Philippus op den Beke	East Friesland.
27	1644	Jonas Proostius	England.
28	1668	Samuel Biscop	Zealand.
29	1680	Gerard Van den Port	„
30	1686	Johannes Van Royen	„
31	1688	Adrianus Van Oostrum	Holland.
32	1692	Emilius Van Culenborgh* ..	„
33	1702	Willem Biscop	Zealand.
34	1711	Theodurus Bolten	Holland.
35	1714	Ludolph de With	„
36	1718	Paulus Colignon	Germany.
37	1728	Herman Van Bracht†	Holland.
38	1735	Frederik Daniel Bongard† ..	Belgian.
39	1737	Marten Adriaan De Tongh ..	Holland.
40	1740	Hendrik Van Haemstede	„

* Simeon Ruytinck.—He wrote a history of the Dutch Church in a large folio MS. which is now at the Dutch Church. It ended with the year 1620, from which period it is continued in another folio book by Cæsar Calandrinus to 1625, and by Emilius Cuilembergh to 1627.

† On the 10th November 1733, the Dutch Merchants, between sixty and seventy in number, headed by Sir Matthew Decker, Bart. went in procession to Somerset House, and being introduced to the Prince of Orange, Mr. Van Bracht made a very elegant congratulatory speech in the name of the congregation, on his happy arrival.—*London Magazine*.

† Died May 1737

No.	Year.	Names.	Born.
41	1751	Henricus Putman	Holland
42	1765	Melchior Justus Van Effen ..	„
43	1784	Conradus Schwiers, S S. Th. Dr. ..	East Friesland.
44	1801	Lambertus Henricus Schippers Paal, S S. Th. Dr.	Holland.
45	1802	Jan Werninck, S S. Th. Dr.	„
46	1815	Rutgerus Seyen ten Harmsen ..	„
47	1830	Hendrik Gehle, S S. Th. Dr.	„

With reference to the trades carried on by the Dutch, it may be remarked that among the papers in the Dutch church, is an agreement dated in 1645, between Dierick Hoste, Wm. Crosse, John Nicolaes, and John Berks of London, merchants, of the one part, and John Hulenberch, Philipp Hulenberch, Paull Van den Steene, and Chas. Gootnes of Mortlake, Surrey, tapestry makers, of the other part; whereby the latter parties contract for a certain salary to make within ten months, “a suit of fyne tapestry called the hunter’s chace.” The former party agree within ten months to pay in money or materials to be employed about the said six pieces £540., every piece to contain five sticks and a half deep, and all of them two hundred and forty sticks square, every stick to be worth 45s. sterling.

NORWICH.—THE DUTCH CONGREGATION.

Some account has already been given at page 61, of the settlement of the *French* Refugees in this city, and some particulars will now be added respecting the *Dutch* portion of the settlers.

The city, which by Kit’s Rebellion in the year 1549, had been rendered almost desolate, learned by the settlement of the strangers there in 1567, the making of those fine and light

stuff's which have ever since gone by its name, and have rendered that city not only opulent, but famous all over Europe.

By the letters patent, dated the 1st November 1564 already referred to, Queen Elizabeth granted authority to the mayor, citizens, and commonalty of the city of Norwich, and to their successors, and to certain persons therein named, and to such others, amounting in the whole to the number of thirty Dutchmen of the Low Countries of Flanders, aliens born, not denizens, being all householders or master workmen, as by the said mayor and commonalty under their common seal should be licensed to be inhabitants within the said city, to enjoy the benefits therein specified, and exercise "the faculties" of making certain articles therein mentioned, and such other outlandish commodities as had not been used to be made within the realm of England.

These Flemings first planted many choice flowers, before unknown in England; the latest they brought were gilly-flowers, carnations, the provence rose, &c. (*Anderson's Commerce.*) There was also a manufacture of gally-pots, paving tiles, and vessels for Apothecaries, set up at Norwich in 1567 by Jasper Andries and Jacob Janson, Potters, who had come from Antwerp to avoid the persecution. In 1570 they removed to London and presented the Queen with a chest containing their handy-work; they brought with them the testimonial of the Dutch Pastor Balkius, and the elders, deacons, and congregation, and petitioned Elizabeth that they might follow their trade in London without interruption. "They set forth in their petition that they were the first which brought in and exercised the said sciences in this realm, and were at great charges before they could find the materials in this realm. That the same science was so acceptable to King Henry VIII. that he offered to Jasper's father good wages, and house-room to exercise the same in London."—*Lansd. MSS. vol. xii. 58, 59.*

In 1575 the Dutch elders presented in court a specimen of

a novel work called “Bombazines,” for the manufacturing of which elegant stuff this city has ever since been famed.

In 1570 the art of printing was also introduced into Norwich by Anthony Solen,* one of the *strangers*, which was so well approved of by the city that they presented him with his freedom.—(*Bloomfield.*)

The twenty-four masters appointed for the Dutch in pursuance of their patent, were the following :—

John Powells	John Looten
George Van Exsham	Adrian Van Dorte
John Garrett	Peter Frenim, alias Van-
Peter Janson	brughe
John de Rhooode	Pascall Clarebote
John Mychelles	Tho. Bateman
Christian Vrinde	Jerusalem Pottlebergh
Gilberde Vijolheers	Michel Desonytte
John Brijninge	Francis Dedecre
Geo. Vramboute	John Goose
Romaine Debeche	Lewis Spillebote
Francis Triant†	Will. Stecne
Francis Myseclome	

The city assigned to the Dutch congregation the use of the quire of the Friars Preachers’ Church. They soon afterwards prayed the Court to confirm certain articles made by the minister of this Dutch church to keep their company in good order, with the deliberation and conclusion of the consistory, with the deacons and men of communication, February 24th,

* Libr. Introit. Alien. Anthony Solen, prynter, Jur. Civ. 1570.

† Peter Tryon left the Netherlands on account of the persecution under the Duke of Alva ; he is said to have brought property to the amount of £60,000. His daughter Mary married Sir Sebastian Harvey, Lord Mayor of London. Sir Samuel Tryon was Knighted by King James in 1613.

Thomas Bonnell, a gentleman of a good family near Ipres in Flanders, who to avoid the Duke of Alva’s fury, transported himself and family into England, and settled at Norwich, where he was so well received and so much esteemed as to be afterwards chosen Mayor of that city. (*Life of Bonnell.*)

1569, being twenty-four in number, and concerned the government of the church, as for choosing twelve elders and twelve deacons, administering the Lord's supper four times in the year, &c., which articles being put in execution, caused great debates and differences among them, so that Isebrandus Balkins the head minister and his party openly contended with Theophilus Rickwaert and Anthony Algoet, the two other ministers and their party so much, that they were admonished by the Bishop and Mayor to be at peace, but not conforming thereto the Bishop directed a commission to the Chancellor, the Mayor, Dean Gardiner, and Henry Birde, reader of the Thursday divinity lecture, &c. commanding them to call the parties before them, try the matter, and punish the offenders with banishment, or any way they thought proper, ordering that Johannes Paulus, author of all these troubles, whom the Bishop commanded to quit the city on the 14th February last, should be forthwith sent away.

A final decree was made in this matter by the Archbishop and the rest of the High Commissioners, on the 16th September 1571, by which all spiritual jurisdiction over them was acknowledged to be in the Bishop of Norwich, and neither the mayor or citizens were to meddle in causes merely ecclesiastical. It was also decreed that Isbrand Balkins, Theophilus Rickwaert, and Anthony Algoet should be displaced from their ministry and seniority, and be hereafter incapable to be replaced either in Norwich or London, under pain of imprisonment without redemption;* and that Johannes Paulus of Sand-

* Strype in his *Annals* (II. p. 113.) gives the following account of this contest.—“These ministers falling in their sermons upon particular doctrines, controverted among themselves, preached so earnestly in answers and confirmations one of another, that the congregation was all in confusion and the peace of the church broken. Whereupon the Bishop interposed and enjoined them to forbear that manner of preaching one against another. But they would not obey, looking upon it as an infringement of the privileges of their church for any but the members thereof, with the ministers, to make any orders for them. So that at length the business was brought up to the Commission

wiche should forthwith depart the city of Norwich, and that no man entertain him, under pain of imprisonment and £20. forfeiture. The congregation were ordered to choose two ministers, three seniors, and eight men, and when they had so done, to return their names to the Bishop of Norwich to be confirmed or rejected; "the persons elected to continue in such sorte as was used in the dayes of King Edward by the prescription of Mr. Alasco, and was practised at the fyrste." Romaine de Beche, John Cuttman, Peter Obrye, Francis Tryan, Wil Stenne, Peter the Camere, and Charles Harman, were commanded not to trouble the peace of their church, under penalty of being turned out.

After continued controversy, the Chancellor and Mayor summoned the parties at the Guildhall, and all wisely conferring upon the matter were brought to unity and peace on all sides, except the four masters, Anthony Pascheson, Anthony Paulus, Jacob de Vos, and John Gherarde who resisted every body, and would agree to nothing that either the Chancellor, Mayor, Aldermen, and their own countrymen did, and not only refused to join them, but withheld "*The Book of the Drapereye*" belonging to the hall, so that the whole manufacture was stopped, for which reason they were committed to prison, and laid there seven days, but upon giving up the book they were discharged. This *book* was written in Dutch, and contained excellent orders and rules about the making of bayes,*

Ecclesiastical at Lambeth, and the three ministers were all silenced, and others put in their rooms; and since they were excluded there was great peace and concord in that church. This was some of the news that the said Bishop wrote to Bullinger at Zurich concerning the affairs of religion here, wherein he relates that seventeen of the members of that church were expelled the city for drunkenness."

Isorandus Balkins was afterwards appointed by the Archbishop as minister of the Dutch at Stamford.

* Stow's London, p. 299, gives a long account of the processes of searching and sealing the bays at Norwich, as they were communicated to the Lord Treasurer in 1578.

fastians of Naples, &c., and concerning the *parchmentiers*, or makers of lace and fringe, and their four wardens, two of which were to be English, one Dutch, and one Walloon, yearly elected and sworn before the Mayor; as also for the caungeantries, tufted mockados, currelles, and all other work mingled with silk saitric, or linen yarn, &c., by which the whole manufacture was well managed.

Upon the discharge of the four masters, the Council wrote to the city, and a return (noticed under the title of the *Walloons* at Norwich,) was made of the numbers, manufactures, religion, &c., of these strangers.

Upon the Queen's visit to this city in 1578, "the minister of this Dutch congregation pronounced to Her Majesty an oration, and accompanied it with the present of a cup worth £50. very curiously and artificially wrought." The oration is thus intitled—

"Oratio ad Serenissimam Angliæ Reginam habita 19 Augusti 1578, a ministro Ecclesiæ Belgo-germanicæ Nordovici in loco publico."

"About the year 1613 there arose great disturbances in the city between the citizens and Dutch strangers, who began to attempt to exercise the ancient trades of the city, contrary to their agreement at their admission, and against the will of the Walloons, who lived peaceably and aimed at no such thing; and they proceeded so far without the knowledge of this city or their countrymen as to procure a Charter from the King, dated February 6th A^o Reg. X. by which all strangers communicants of the Dutch congregation were to come in and use the trade of making any particular stuff, knit stockings, dyeing and all foreign draperies, &c., by which they became a company independent of the city, or their countrymen; but after much contest George Cook the Mayor procured it to be cancelled, by the Privy Council, 13th November 1613, to the great satisfaction of the city and French congregation. And it was then determined that the strangers according to their first patent should not be assessed by the Court to the ministers' wages in their parishes for any thing but their houses and grounds, the payment for their values and

stocks being left to their own congregations ; they being to be governed by the Bishop as to spirituals, by the city as to temporals, and by the elders and deacons as to their own church.”*

By an order in Council, dated the 7th January 1630, it was ordered—

“ That all those who are now, or hereafter shall be of the Dutch congregation *although born within the kingdom*, shall continue to be of the said church and society, so long as His Majesty shall please, without any prejudice to their principles and birthright,”—

to be subject to the discipline, and to contribution for the maintenance of the minister and the poor.

“ In 1625 the plague was at Norwich, when Mr. Toby de Hem informed the Court that the Dutch congregation had chosen Peter Heybaud to look after their infected poor, he was therefore ordered to retire himself from company, and never to walk abroad but with a red wand a yard and half long, and his wife and family the same, and not to go abroad after candle-lighting but on absolute necessity.”

The choir of the church of the Black Friars in Norwich, which came at a distant period into the hands of the city, was converted into a chapel for the corporation. When service ceased here, the Dutch congregation petitioned for it, for a place of worship, and it was granted to them, and they used it by leave until 1619, and then it was leased to them at 6s. 8d. per annum, and made convenient for their congregation, and called “ The Dutch Church.”

In 1650 the Mayor, &c., had the forenoon service here, and attended at it instead of the cathedral,† and the Dutch were removed to St. Peter’s of Hungate, but in 1661 it was restored to the Dutch again. In 1687 the Roman Catholics petitioned to have it from the Dutch, for the exercise of their religion,

* Bloomfield, 256.

† In the Vestry Church of St. Paul is a large brass offering dish, which has been gilt, and seems to have been given by some one of the Flemings that settled here, for this is round it four times over, HER I LIFRID GRECH^o WART.

but the Dutch kept possession, and then the city assigned them the west granary here for that use. The lease to the Dutch was made for 200 years, from the 15th June 1713, at £6. 8s., per annum.

THE MINISTERS.

Isebrandus Balkins	..	..	..	}	1569
Theophilus Rickwaert	..	..	..
Anthony Algoet	..	..	..
Theophilus Elizon	..	..	..		1644
Chas. Liebart	..	..	..		1634
Peter des Reaux	..	..	..		1717
— Bruckner					
— Gebhart					
— Gehle					

The register of this church was referred to in 1717, for the purpose of a grant of arms to John Mackerel of Norwich, and contained the baptisms of several of his ancestors from 1593. The extracts are certified by the minister "Peter des Reaux Eccl. Belg. Norvic." It is now in possession of one of the elders or deacons of the church, but in consequence of some disagreement among themselves, the Author has not been able to see it, or to procure those particulars respecting the congregation which he was desirous of recording in these pages. There is now no resident minister, but Dr. Gehle goes from London to Norwich occasionally to do duty, and the congregation may therefore be presumed to be but small.

 THE DUTCH CHURCH AT MAIDSTONE.

Those of the Refugees in 1567 who were workers in thread, settled at Maidstone, and at the present time there is a building on St. Faith's Green, called the Dutch chapel, now converted into a school. It seems to have been a free chapel, and the chancel only is now standing. No register of baptisms,

&c., is now to be found,* but the Dutch population are thus mentioned in the records of the corporation of Maidstone, in an assessment in 1585 for the subsidy.†

“ Here after followeth the names of those strangers which were borne beyonde sea, and now dwelling in Maydestone the XXXth of Maye, and in anno 1585, and paye by their poules.”

Peter de Jonghe, minister of the worde, and his wife	..	ij.
Jan Baudert .. .. .	..	j.
Macynken Buskins, a mayden .. .. .	..	j.
Jan de haent and his wife .. .. .	..	ij.
Jacques de bock .. .. .	..	j.
Jan Callant and his wife .. .. .	..	ij.
Jan de Claercke and his wife, with six of his servants ..	viiij.	
Lawrence van trubben and his wife	ij.	
&c., &c.		

The whole number in Maidstone at that period appears by this list to have been one hundred and eleven.

In the year 1634 there were here about fifty families of these foreigners.

Hasted in his History of Kent, says :

“ There is a manufacture of linen thread carried on in this town, introduced here by the Walloons in the reign of Queen Elizabeth, at the time they fled from the persecution of the Duke D’Alva, and took refuge in England. The Walloon families are now quite worn out, though there are some names remaining which seem to have derived their origin from them, though the parties who bear them are ignorant whence they had them.‡ The only remembrance of these Walloons now left, is the term which the common people give to the flax spun for the threadman, which they at this day call *Dutch Work*.”

* In the Maidstone parish register is the following baptism “ 17 Eliz Elizabeth Vanderbrughe, daughter of Leving Vanderbrughe was baptised at the Duche Church the Xth daie of Julie.”

† This list was contributed by my friend Clement Taylor Smythe, Esq., late town clerk of Maidstone.

‡ Callant, Clooper, Ieksom, Bigeman, Loder, Clark, Bruings, Peene, Jacobson.

But Newton, in his History of the Town, states that the thread manufacture was carried on here to a great height, and rendered very advantageous to the town, where it still continues, though it is not so considerable as when those industrious people and their descendants lived here and had the management of it—besides, the same manufacture was some years ago set up in the West of England where labour and provisions are cheaper. In the West of England “*Maidstone thread*” is preferred to most other.

At a synod held at London in 1634 the Dutch Church at this place was represented by their pastor, Jean Miller, and their elder, Abraham Van Garle; and at a synod held in 1644 by M. Calandrin, minister.

Amongst the papers at the Dutch Church in Austin Friars are many from this church, between 1593 and 1636, signed—

Pyeter Vander Haeghen,—Jacob van Corneluise, verbia dminister, —Jaques de Benere, Ouderlinck,—Joannes de Muelenaer, “dienar des—godlickes woortes,” Jan Calant, Jan Vanden Ræede, Adrien vangore, Danyel de Clerck, Jacob Van Dale, Guiliame de Clerck, Ab^m Callant,* Ab^m Van Goorlye, Jan Baudaert, Pieter Van Orliene, Byeney Paene, Adam Van Beckendale, Godefroit Van (Startham,) Jacques Oste, Pyeter de Rycke, Daniel Coene, Kerstiad Vander Walle, Jaspert Robbyns, Willen de Meyeref, 1572 Ysbrandus Balkins. One letter is sealed with a seal . . . K, PETRA, HET, FOND.

Another letter is of a very primitive character, directed—

“Delliver this letter to Master Beckemane’s dwelling at Med stone;” and begins thus:—

“Master Beckman, my faithful brother in the Lord, of the Duch Church at Medstone, my harty commendationes is to you, and prayer to God for you and for your good wife, and for that good ould wommane your mother, and lykewise for that good womman ag-ainest the market place that selleth linen, with all her household.” The writer then recommends as a minister to this church John Mil-

* At Maidstone, 34 years of age, John Callant, Esq., the last of that family who brought from Holland and settled in Maidstone, the advantageous trade of manufacturing *thread*.—(*Daily Post*, April 1742.)

ler, who, he says "dwelleth at Colchester, being of the Dutch Church, a man approved of the church, as Master King to me did testify, as lykewise a man wherewith all to live of him selfe."

THE DUTCH CHURCH AT SANDWICH.

Those of the Walloon strangers who came over in 1567, and who were workers in sayes, baize,* and flannels, fixed themselves at Sandwich, at the mouth of a haven, by which they might have an easy communication with the metropolis and other parts of the kingdom, and which afforded them likewise an easy export to the continent. They applied to the Queen (Elizabeth) for her protection and licence to settle in this country: they chose Sandwich for their residence, and by that means prevented the impending impoverishment and decay of the town. The Queen in her third year (1561,) caused letters patent to be passed under her great seal, directed to the Mayor, &c. of this town, to give liberty to such of them as should be approved of by the Archbishop and Bishop of London, to inhabit within it for the purpose of exercising their manufactures, which had not been used before in England, or for fishing in the seas, not exceeding the number of twenty-five householders, accounting to every household not above twelve persons, and there to exercise their trade, and have as many servants as were necessary for carrying them on, so that they did not exceed the number above mentioned, without any pay, hindrance, or molestation whatsoever. The number of persons who accordingly repaired to Sandwich was 406.†

About the beginning of Queen Elizabeth's reign in the year 1562, one *James Bucer* was minister of this congregation, and

* Hops, reformation, bays, and beer,
Came into England all in a year.

(*Old English Rhyme.*)

† Hasted's Kent, fo. vol. IV. p. 252.

Strype in his memorials (vol. II. p. 244,) suggests that he might have been a son of Martin Bucer.

It appears by the account of the Colchester Dutch Church, that that congregation originated in an emigration of about fifty persons from the Dutch church at Sandwich.

The Dutch at this place used the Church of St. Clement's for public service, but there are no traces among the parish documents of any register kept by them. It appears that they received the rites of baptism, burial, &c., from the priests of their respective parishes, although they formed among themselves a congregation distinct from the church.**

In the vestry book of St. Clement's is an agreement dated the 25th March 1617, between the mayor, churchwardens, and overseers and inhabitants of Sandwich, and the elders of the Dutch congregation for the use of the church of St. Clement's.—(*Boys's Sandwich*, 4to. 346.)

About the year 1634 Gasparus Nieren or Nierenius was the minister of this Dutch congregation, and the number of the Dutch residents was about 500.—(*Bulteel*.)

In 1663 the congregation petitioned the treasury relative to the seizure of some spices, and their petition was referred to Mr. Dewy "to report what is to be done in the case."—(*Treasury Minutes*.)

Gerard de Gols who was rector of St. Peter's Sandwich from 1713 to 1737, was also minister of the Dutch congregation. He wrote several religious tracts and sermons,† and died 22nd February 1737.—(*Hasted*, p. 285.)

On the occasion of the Queen's visit to Sandwich in 1573 the *Walloons* are mentioned in the Town Records.—

* Letter from the Rev. T. Brockman, Vicar of St. Clement, Sandwich.

At the synod held at London 1603, Giles De Mayre, Ancien, represented this church; and at that in 1634 Gaspar Merenius, minister, and Pierre Maes, Ancien, were the representatives.

† Consolations under the Fear of Death, 1711.—Sermons in 1714,—1720—1721.

“The nexte daye beinge Tuysdaye, and the First of September, the Towne havinge buylded a forte at Stoner, on thother syde of the Havon, the Capitaines aforesaid led over their men to assault the saide Forte, during w^{ch} tyme certen *Wallounds* that could well swym had ppared two boats, and in thende of eche boate a borde, uppon w^{ch} bords stode a man, and so met together wth either of them a staffe and a sheld of woodd; and one of them did over throwe an other. At w^{ch} the Quene had good sport.” On her departure there were “uppon a scaffold made uppon the wall of the scole howse yarde, dyvers children English and *Dutche* to the number of Cth or vj. score, all spyning of fyne bay yarne; a thing well lyked both of her Ma^{tie} and of the Nobilletie and Ladies.”—(*Antiquarian Repertory.*)

At the Dutch Church in Austin Friars are several papers relating to this church. One in 1644 is an appointment under seal of “Brother Jan Van de Broecke de Jonghe” to be deacon; it is signed by Caspar Van Nieren, minister, Jan de Vinck, elder, Jacob de (Laivera,) elder, and Jan de Back, deacon. The legend round the seal is “*Sigillum Ecclesiæ Sandwich Germanico.*”

The congregation in 1655 addressed a letter to the Dutch Church in London, touching the misconduct of their minister Johanes Ayton; it is signed by the four elders, Nicolaes de Coussen, Pyeter Odens, John Calfe, and Fraure Floorisen, and by William Vandeglasse and Pieter de Tillers.

After the manufacture of bays was introduced into this town, they exported to Antwerp, and when that was discontinued by the wars under the Duke D’Alva, they effected a mart at Rouen and Hamborough, where bays were not then known. The strangers of Sandwich were the most ancient, for from them proceeded those of Norwich and Colchester, “and the English which dwelt at Coxall, Braintree, Hastings, and other places that make bayes now in great abundance, did learn the same of the Strangers.”—(*Cotton MSS., Titus, b. v.*)

THE DUTCH CHURCH AT COLCHESTER.

Morant in his History of Colchester, (Vol. I. fo. p. 75.) observes—

“When the Dutch, and with them the trade of bay and say making were first introduced into this town will appear by these two authentic letters :—

1570, 1^o August.

To the Right Honourable our singular good Lords, the Queen's Majestic's most honourable Privy Council—these be delivered.

“In most humble wise Right Honourable our singular good Lords. Whereas of late a number of Dutchmen have come to this town of Colchester, about eleaven households, to the number of fifty persons small and great, where they made their abode longer time than other strangers have been accustomed. Wee therefore called before us certain of the best of them, and required to know the cause of their coming and so long tarrying there; who answered that they were part of the dispersed flock, of late driven out of Flanders, for that their consciences were offended with the Masse, and for fear of the tyranny of the Duke D'Alva, to save their lives and keep their consciences they came into this realm for protection; and said they came from Sandwich, where for that divers others of their countrymen came lately over, they thought good to give them place and to see if they could place themselves conveniently in this town, and to that end they made request unto us. And further they said that there were more of their company at Sandwich, which together with these are to the number of two hundred souls, that minde also if they may be permitted to come hither to inhabit also; which persons are of such sciences as are not usual with us, but weave *sackcloth*, make *needles*, *parchment*, *weavours*, and such like. So that they minde not (as they say) to use any kinde of exercise that shall be any hinderance to any artificer or man of occupation here. And this they offer to bee obedient to all the laws of the land and civil constitutions of this town. But we dare not presume to give them such lieens of ourselves, although the appearance shew that great profit might arise to the common estate of this towne, greatly decayed as in re-edifying of the same, and in many other special causes, which

to recite unto your honours should be over tedious, and therefore we have given them friendly entertainment untill that we might signifie the same their request unto your honours, in which we most humbly beseech your Lordships to advertise us what your honourable pleasure is, that we may do herein ; which known, we shall willingly accomplish : And this we cannot but greatly commend the same strangers unto you, for sithence their first coming hither we finde them to be very honest, godly, civill, and well ordered people, not given to any outrage or excess. Wherefore, if any should be allotted to be in this town, we would rather chuse these and such as they shall commend, than any other ; But that we refer to your honourable direction, as well for the persons as the number that you will assigne : And thus fearing to be over tedious, we most humbly take our leave of your honours.

Your honours most bounden ever to command,

ROBERT NORTHERN, }
RICHARD NORTHEY. } Bayliffs.

From Colchester, in Essex, this First of August 1570.

“What answer the Privy Council then returned I could not find, but some months after, that honourable board sent the following letter relating to them.”

To our loving Friends, the Bayliffs and Aldermen of the town of Colchester.

“After our hearty commendations, understanding by your letters that the strangers of the Low Countries who have fled hither for refuge in this persecution for religion, begun in their countries, and have now dwelled amongst you in your town of Colchester a certain time do behave themselves so quietly amongst themselves, so conformably to the laws of God, and obediently to the laws and statutes of the realm, and so gratefully unto you, that they have deserved such commendations as ye do acknowledge your towne to be benefited by their being there, we are right glad that *we first commended them unto you*, and cannot but allow their conformity, your gentle handling of them, and the concord betwixt you ; the which we trust God will increase with his benefits towards you : and we pray you so to continue towards them as ye have begun, that so long as the said

strangers shall so well follow their honest trades and exercises to maintain themselves by their labour according to God's commandments and the laws of this realme, and shew such quietness and obedience as they hitherto have done, ye do aid and help them in all things which may be commodious for them, and suffer them to enjoy such traffique in buying, selling, planting, and other labouring, as hitherto you have done, and as shall not be contrary to the laws and statutes of this realme. And if any shall goe about to molest or vex them wrongfully, we pray you to aid and assist them, and to see the wrong amended with so much speed as ye may. Thus we bid you well to fare.

Your loving friends,

R. LEICESTER."

From Greenwich, the 24th March 1570.

N. BACON, C. S.

T. SUSSEX.

Being thus admitted and settled here, they carried on their business with pleasure, alacrity, success, and safety, under the protection of that great encourager of trade, Queen Elizabeth, and her wise ministers Sir Francis Walsingham, the Lord Burleigh, and the Earl of Salisbury, who found it necessary to cherish, support, and protect them many times against the natural jealousy of the rude and meaner inhabitants of these parts, which were often molesting them, or refused to submit to their rules and the constitutions established by them and allowed by the Queen and Privy Council for the better carrying on their business.

King James I. extended also in a most particular manner his care and protection to these useful members of society, who brought in an universal industry, and by whose residence here, not only the inhabitants but also "the whole state of the town in general received great benefit and advantage, by their being the occasion to maintain great numbers of people at work, and by conforming themselves to all orders of government, both for contributions to payments and all other necessary duties."

This brought so much employment for the poor of this town in the wool business, that 21 Jan. 1590-1, it was ordered at an assembly—

“That the Lady Judde, her hundred pounds should be laid out in wool for one whole year, and delivered to the poor of the towne for spinning, carding, combing, &c. That the said poor should of the same work spin but six knots of the bay yarn and the bay warp, and seven knots of the bay woof of the yarn. And after Michaelmas day 1591, none of the poor to go a begging within the said town or liberties, without the special licence of the bailiffs and four aldermen, and to be given to none but such as were not able to work.”

Yet such was the unthankfulness and corruption of some of our English weavers, that they not only carried complaints against them to the Privy Council, but also indicted and presented them at two several quarter sessions of the peace here, for assembling themselves in a company and congregation in their hall without the King's subjects, and there making orders and setting fines upon his Majesty's subjects contrary to Statute 21, Hen. VIII. And also for using partiality and unjust dealing in their searches and orders concerning the new draperies.* So that the Privy Council were forced to interpose in their letter of December 31, 1603, as did also by virtue of the same, Sir Thos. Lucas, Kt., Edwd., Waldegrave, Esq., and Henry Osborn one of the bailiffs of this town, in an order of February 18, 1605, wherein they enjoined that the said indictments and presentments should be no further proceeded in, nor the said strangers from henceforth in any such sort molested.

Moreover, for their greater ease and security, King James I. granted them his letters patent, October 17, 1612, wherein he says:—

“That the Privie Councill being duly informed by the justices, bayliffs, and other magistrates of the towne of Colchester, howe beneficiall the strangers of the Dutche Congregation and been, and were unto the said towne, as well in replenishing and bewtifying of

* Rot. Cur, 1^o and 2^o Jac 1, ret 5 in dorso.

it, as for their trades, which they daylie used there, setting on work manie of his poor people and subjects, both within the said towne and other townes and places thereabouts: And alsoe of the orderlie and peaceable government of their congregation for matter of religion, withoute noveltie, division, or scandall,—did upon his pleasure signified in that behaulf by order of the 7th of August 1612, establishe and confirme unto them all privilege, liberties, immunities, and freedoms, contayned as well in dyvers former orders, as used and tollerated unto them for many yeares, in the reigne of the late Queen Elizabeth and since. And now the better to strengthen and testifie the saide order, and to suppress all disturbances and molestations offered, or that might bee offered unto the saide strangers of the Dutch Congregation in Colchester by anie factious or troublesome persons, and for the more free and quiet using of their trade and government, in all respects; and to all intents and purposes, his Majesty did for himself, his heirs, and successors,—ordeine, constitute, and establishe, that all strangers of the Dutch Congregation in the towne of Colchester, then being, should and might from henceforth peaceable and freele use their trade of bay and say making and other foreine draperies, and alsoe enjoy all such privillidg, liberties, and immunities, and should be permitted to use their assemblies and congregations in as free, large, and ample manner as had been heretofore practised, tollerated, or allowed unto them in the time of Queen Elizabeth, or at any time since; and that noe information should be accepted against them, or anie of them, in anie courts or places of justice, for or concerning the exercise or execution of any the premisses; and that all informations, indietments, and presentments preferred againste them, or anie of them heretofore, for the causes aforesaid should be presentlie discharged, and the names of such informers and other persons as should presume hereafter to moleste them in anie thing confirmed unto them by theis presents should be presented unto the Privie Councill, whereof the bayliffs and aldermen of Colchester were to take notice, and see the same preciselie and carefullie performed, for so much as concerned them and everie of them in their several places and authoritie. Further, His Majesty for himself, his heirs, and successors, did give, graunte, and confirme unto the said strangers of the Dutch congregation then being, and to all and everie stranger and strangers which at anie time hereafter should be, inhabitt, and

reside within the precincts of the said town of Colchester, and bee admitted of the Dutch congregation there; that they and everie of them should and might have hold and enjoy free lycence, libertie, and authoritie to continue and inhabitt, and to use and exercise, as well their trade of bay* and say making and other foraine draperies, with their accustomed meetings and orders for the avoyding of all fraudulent dealings therein requisite for the upholding of the goodness, estimacion, and credit of the stuffs made by them, as alsoe their orders in their church and assemblies, there tending to the good government of the said congregation in as free, large, and ample manner in all respects, and to all intents, constructions, and purposes as heretofore they had used and had been tolerated and allowed unto them,"—but no further.

"After that, though there were often small differences between them and the natives,† yet, they carried on their trade with sufficient quietness and great success and advantage both to themselves and the town, and many got considerable fortunes."

"In 1609 the town was so populous and full of inhabitants, that there was not one house to be had at any rate (*MS. penes me.*) By an account taken in 1616 of the Dutch people resident in our sixteen parishes, the number of those born abroad was found to be 248, and of their children and Dutch servants born here 1023, of whom 583 lived in St. Peter's parish. N. B. They used to maintain their own poor, and paid to the Xths and XVths in Queen Elizabeth's reign, only £3. I should have observed above, that before the year 1590, there were some Dutch bay makers settled in Halstead, but taking a

* Bays, a sort of open woollen stuff, having a long nap, sometimes frized and sometimes not. This stuff is without wale and is wrought in a loom without treddles, like flannel. It is chiefly manufactured at Colchester and Bocking in Essex, where there is a hall, called the *Dutch Bay Hall*, or *Raw Hall*. The exportation of bays was much more considerable than at present, when the French have learned to imitate them. However the English bays are still sent to Spain and Portugal, and even to Italy. Their chief use is for dressing the Monks and Nuns, and for linings, especially in the army. The looking-glass makers also use them behind their glasses, to preserve the tin or quicksilver, and the case makers to line their cases.—*Encyc. Brit.*, 1797.

† In the Lausdown MSS., 157, is a Breviat addressed to the Privy Council stating the complaints of the congregation against the corporation.

dislike to that place, they came to Colchester, notwithstanding all endeavours of the Privy Councill to the contrary," (*MSS. penes me.*) —*Morant.*

From the year 1617 till about the year 1716, they used to pay the chamberlain of this town £30., £50., and even as high as £90. per annum, for the bay and say hall, with the seal, and £60. as a foreign fine.

A letter of 1581 in the Dutch church in Austin Friars is sealed with a seal, having a legend (now unintelligible,) and an anchor supported by two arms.

It appears by *Morant*, that the Dutch made many wise regulations for keeping up the goodness and reputation of their manufactures; they were searched and surveyed at the Dutch Bay Hall, and had different leaden seals affixed, some having this inscription, "*Dyts. Colceester Crone bay, 1571.*" "But these seals were as early as the year 1588, counterfeited by the bay makers at Halstead,* and afterwards in London,† and even falsified in this very town, *i. e.* taken from the cross-bays and affixed to some of the meaner sorts; which, together with the negligence of the officers, to the scandal of the whole nation, and great prejudice of this town," procured sharp reproofs from the Privy Council in 1635.‡

The Act in 1660, (12 Car. II. cap. 22,) for the regulating of the trade of bay making in the Dutch Bay Hall in Colchester, prevented in a great measure all fraudulent dealings therein, and it maintained its credit several years afterwards." The trade was first most sensibly hurt by the wars with Spain, especially by Queen Anne's wars. By which means and other disagreeable concurrent causes, the Dutch congregation not being able to carry it on, dissolved themselves in 1728.

The congregation had a chapel, and house for the minister, in Head Street, the wooden frame work of the front and other

* Letter of Sir F. Walsingham, &c. † Rushworth, vol. iii. App. p. 102.

‡ Original letter of Council.

parts of which were sent from Holland, cut and made ready to put together. It was a handsome building of considerable extent. The front of what appears to have been the chapel, forms one side of a quadrangular court, occupied by the minister's house and various offices and out-buildings. On the window frame in front toward the street, the date 1677 appears, and a cypher including the letters S R B with the same date is impressed on the brick-work of other parts of the building. In the interior there is a staircase of oak, ornamented with carvings in a superior style of workmanship. This building has lately been handsomely fitted up as a bazaar.—*Wright's Essex* 1, page 235. It was burnt down in 1835, and it is believed no drawing of it was ever taken.

While the congregation subsisted at Colchester they had the following *ministers* :—

Joannis Meggrodine, Jonas Proost, Tho. Cole, Joanniss Ruiting, Joan Hue, Samuel Bishop, Joan Smit, Joan Vosburg, Adrian Hoyer, Saml Tresel, Jacobus Harding, Peter Cornelius Schrevelius, Martinus Vanderwint.*

For some time they had the use of St. Giles's, and then of All Saints' Church, and at last had a chapel of their own in St. Mary's Lane, in part of the late Mr. George Gray's house, in 1768 Mr. Theoph. Hall's.†

No tidings can be learnt of the registers of baptisms and marriages of the Dutch Church here. Many of the Dutch were *buried* at St. Mary's, and the register of that parish frequently notices the burials of persons, with the addition of "a Dutchman," &c.

Sir Isaac Rebow, (knighted by King William, whom he entertained at his house) one of the representatives for Colchester, was a descendant of one of the original settlers here.

* The Swallow Street French Chapel Register contains the marriage in 1691, of the Rev. Jacob Molles, minister of the French Church at Colchester and Margaret Bureau.

† Morant, p. 79.

So also was Francis la Motte, a native of Ypres, who had a principal part in setting up and promoting the manufacture of bays and sayes. His son John became an eminent and wealthy merchant in London, where he was chosen alderman.—*Granger, vol. 2, p. 276.*

Amongst the burials at Colchester, are—

John Raoul, M. D. 1737—Paul Angier, 1734—Christopher Bayles, Alderman, 1666—James Fromantel, Esq. 1694—James Lemyng, Gent., 1761—Sus^a Robjert—Cornelius Bogard—Henry Fitzer.

Charles Collignon, M. D. Professor of Anatomy at Cambridge, was of a French family and married a lady of Colchester of Dutch parentage.

YARMOUTH.

Upon the petition of the “Hugonots” settled at Yarmouth in 1568, being most of them fishermen, Queen Elizabeth granted a licence, reciting—

“That divers strangers of Holland, Zealand, and other parts of the Low Countries of the dominions of the King of Spain, being of late years upon lamentable occasion come into this our realm of England, and continued since their coming over at Great Yarmouth, in our County of Norfolk, where divers of them being fishermen, have used the feat or trade of fishing of herrings, codd, mackrell, and other fish, according to the season of the year, after the manner of their country,—have made sute upon us to grant them our licence and assurance.”

Her Majesty then licenced the bailiffs, justices, &c., and also Wm. Janson Cowman, Adrian Knappe, Daniel Devoyle, John Vande Perden, Nicholas Tecose, and others, amounting to thirty persons with their servants and families, (ten persons to each family) to inhabit the town and carry on their trade of fishing.—Dated 8th June, XIIth Eliz.*

* A copy of the licence will be found in Swinden's Yarmouth, p. 942.

In the space of three or four years their members were so greatly increased that the town thought it necessary to publish certain orders, which were made on the 6th of February 1574, the substance of which was as follows—

1. No more to dwell in the town but such as were admitted into the congregation.

2. The number of the congregation not to exceed the Queen's grant, and in case of death or departure the vacancies to be filled up by the bailiffs and justices.

3. That certain persons should be bound, that none of the congregation should be chargeable to the town, and in case of departure should take with them all the men, women, and children of the congregation.

4. To have only ten pinks for fishing, and to have three Englishmen to each pink.

5. Not to buy any corn in the market.

6. To provide themselves with twine and depinges in foreign places.

7. Not to buy victuals, except for their own consumption.

8. All persons not of the congregation to be avoided out of the town before the 1st of March next.

“The Dutch at Yarmouth had a chapel for their use, which had originally been the mansion of Thomas de Drayton, a bailiff and a representative of the town, temp. Edw. III. Whether they converted it into a chapel or not, does not appear; it was afterwards used as a theatre, and in 1628 a Mr. Brinsley, after his dismissal from St. Nicholas' Church, preached at this place; but by an order of the King in Council in 1632, it was stated that it did not appear by any proofs that the place wherein Brinsley preached, however it was termed a chapel, and was theretofore used by the Dutch for their assembling and divine service—had been at any time consecrated, but that within less than forty years it was a warehouse, and it was ordered that it should therefore be used no longer for the celebrating of divine service.*”

* Swinden's Yarmouth, p. 849.

At the synod held at London in 1634, the Dutch Church at Yarmouth was excused from attendance ; but at the synod in 1644, John Ruyting their minister, and Ab^m Regemorter their elder, were the representatives.

No register of baptisms, &c. of this congregation have been found, but the following names, taken from a register of baptisms belonging to the Independent Congregation at Yarmouth, appear to be those of some of the descendants of the Dutch Congregation at this place :—

Futeril, Jorden, Mighelles, Custins, Mahul, Marthry, Pue, Lombe, Hannot, Prime, Ramer, Julieu, Bortice, Garvais, Richefies, Caffone Whyt.

September 18th, 1745. John, the son of Mr. John and Mary Van Grickin, Dutchman.

STAMFORD, LINCOLNSHIRE.

“ At the latter end of the year 1572, several families of Protestant exiles, and natives for the most part of the Low Countries, were about transplanting themselves out of London at Stamford in Lincolnshire, there to live and follow their callings. And this by the motion of Lord Burleigh, to whom the town chiefly belonged, well knowing what good profit and benefit might redound unto the place and country, by the trades and business these men should bring along with them, by taking off the wools at a good price, and encouraging the sowing of flax and hemp, improving land, and such like. For they were for the most part weavers of such sorts of cloths as were not yet wove and made (or very rarely) in England, as bays and says, and stammets, fustians, carpets, linsey woolseys, fringes, tapestry, silks and velvets, figured and unfigured linen. There were also among them dyers, rope makers, hatters, makers of coffers, knives, locks, workers in steel and copper, and the like, after the fashion of Nurenburg in Germany.

“ For the bringing this motion to perfection, Isbrand Balkius their minister, and Casper Vosbergius, in the name of the rest, put up their

petition to the Lord Burleigh, whom they called their Mæcenas, to obtain certain liberties and privileges from the Queen, and to settle themselves and their families at Stamford, to have a church, carry on their trades and so forth ; and that it might be lawful for them to choose out from among themselves seven men, more or less, as the strangers of Norwich and Sandwich had in their churches, who having taken their oaths at the magistrates' hands, were to decide and determine all controversies arising among them, or if they could not, to call two of the magistrates of the town to assist them."

These privileges, contained in ten articles, with their supplication to Lord Burleigh, are given in the Appendix to Strype's Life of Abp. Parker.*

"This congregation and manufacture of Walloons continued a great while at Stamford, but now (1711) is in effect vanished."

"In the hall where they used to meet for their business, the town feasts are now (1711) kept, but the place where they exercised their religion is not known ; yet their last minister, a long lived man, was known to many alive in 1711."

THETFORD.

Amongst the papers at the church in Austin Friars is a letter from Thetford, dated 17th March 1575, and signed—

Van de Roode

Laurens Van Stamds

Thomas ———

Bastiaen Schillewaerte

And another letter in 1576, signed—

Carolus Ryckewaert

Jan de Boode

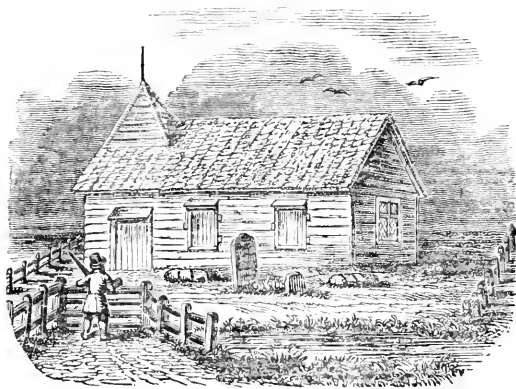
Maximillaen van decane

but no further particulars of the congregation at this place have been found.

* Where is also to be found the appointment of Balkius to the ministry of this Dutch congregation, noticing his former connexion with that at Norwich.

DOVER.

Amongst the papers at the church in Austin Friars is a letter of the 18th of May 1576, in the name of the Dutch Church at Dover. The family of Pector are of Dutch origin, as are likewise, it is believed, the families of Shipdem and Rutter, but no other traces of this congregation have been found.



THE DUTCH CHURCH AT CANVEY ISLAND.

CANVEY ISLAND.

This Island* (which is situated in the Thames, near South Bemsfleet in Essex,) being subject to be overflowed by high tides, Sir Henry Appleton and others, then owners of the lands here, agreed by deed dated 9th April 1622, to give one third of the lands in fee simple to Joas Croppenburgh, a Dutchman skilled in the making of dykes, in consideration of his sufficiently inning and recovering this Island, then usually overflowed at every spring tide, at his own costs and charges.

* Camden supposes the Island to be the Convannos mentioned in Ptolemys' Geography.

This agreement was by consent made a decree of the Court of Chancery 27th February 1622-3. The third of these lands is now applied to the repairs of the sea walls.

A timber chapel was built here for the use of the Dutch inhabitants employed in draining the Isle. It being decayed another was built at the charge of Mr. Edgar, an officer in the victualling office, and consecrated 11th June 1712. This being also decayed, a new one was built about the year 1745, partly by a contribution of the inhabitants, but mostly by a benefaction of the late Daniel Scratton, Esq., the owner of considerable estates in Prittlewell. He also gave part of the tithes to trustees to pay £10. a year to the vicar of Prittlewell, the better to enable him to perform divine service here; and £10. a year more to the minister or curate duly appointed to preach twenty sermons in St. Catherine's Chapel in this Island.*

From papers at the Dutch Church, and from the books of the "colloque" the following particulars have been gathered.

The first notice of the congregation is on the 3rd of Sept. 1641, when they were represented at the synod held in London by their minister Mr. Cornelius Jacobsen, and their elder Peter Priem. At the synod in 1644 they were represented by their minister Mr. Abraham Busk, and in 1647 by their minister Mr. Daniel Katelar.

In 1655 the following persons held the offices of elders, deacons, &c., in this church:—Anthonius Diericksen, Peter Priem, Gilles Van Belle, Steven de Kien; and a paper dated 2nd of Sept. 1655, is signed by—

P ^r Boije	Franchois Manandijse
Jan Malstof	Guilliam Manandijse
Anthenin de Smedt	Robert Walspeck
Anthenne Lanvijske	Adriaen Vander Biest
Daniel Rosel	Andrew de Clerck
Jan Van Gent Bruygghe	Maximilen Rousselle
Matthieu Lucsie	Jan de Vos

* Morant's Essex, p. 266, vol. i.

Jacob Polley
 Cornelius (Amplut)
 Jacob Amplut
 Cornelius Classen
 Yacop Clement
 Henninghe Cornelys

Masm Steenighe
 Marijnes Claeijsen
 Jan de Schildeze
 Pieter Veijneer
 Volant Sanders, &c., &c.

THE DUTCH CHAPEL ROYAL, ST. JAMES'S.

This chapel was founded by William III. on his accession to the English throne, and was continued up to the year 1809,* when, in consequence of a fire at the palace, the service was altogether discontinued. The last Chaplain, the Rev. J. S. Pons, is still living, and receives from the board of green cloth the stipend as such chaplain.

The registers are two in number, a small octavo with gilt edges, and a quarto. The octavo contains baptisms and marriages, and a list of the communicants; it commences with—

“Register der Gedoopte Kinderen en Getrounde Persoonen in de Kapelle van St. James gebragt een alphabetise ordre.”

The entries in this book extend from 1689 to 1740.

The quarto register contains, first, a list of the communicants; second, a copy of an assignment in 1786 of an Exchequer order dated 1708, for £10. per annum in favour of Mary Oliver, and assigned by Sir Charles Barrow, Bart., to Messrs. Meier, Zornlin, and Woide for the use of the poor of the Dutch Chapel;† third, marriages from 1743 to 1754; fourth, extract of will of Henry Jolmson in 1718, bequeathing an Exchequer annuity of £10. per annum to the poor of this chapel; fifth, the distribution of the charity money; sixth, baptisms from 1743 to 1775.

* See under the title of French Chapel Royal, p. 158, for an exchange effected about 1781, by the German congregation, with the Dutch and French congregations at the Palace.

† This was called the *Oliverian* Legacy, although apparently the gift of Sir Charles Barrow

CHAPLAINS.

John Peter Nutella (died January 1722)	
Sebastian Van Der Eyekea (died 26th April 1749)	.. 1742
Door Collega D. Ter Kinder	.. .. 1759—1769
Charles Godfrey Woide D.D. (died 9th May 1790)	
H. O. Schrader (died 31st May 1802)	.. .. 1790
James Compton (died 11th February 1825, æt 78)	.. 1802
Philip Van Swinden D.D. (died 19th October 1802)	
— De La Fite	.. .. 1803
James Samuel Pons	.. .. 1825

EXTRACTS FROM THE REGISTERS.

Gedoopt Kinderen.

“Alexander der Villatte, moed, n Krooneman, 8 December 1689.”

“Elizabeth, Vad. Tomas Coburn, moed Barentje, 14 December 91.’

“1746, 23 November, Gedoopt een Dogter Van Jacobus en Maria Weibecker met de naam Elizabeth, Gemoeders waren Elizabeth Simpson en Sarah Collings, Gevader was Joannes Cunningham.”

Getrouwde Persoonen.

Gaspar Johnston and Anna Maria Vander Velde, d 29 Augustiis 1723.”

Marten Van Essen, en Janneke Jans, 14 December 1690.

Gabriel Verdier and Mrs. Barbara Talbot, Sp^r 3 October 1739.

Mr. Thomas Moore and Elizabeth Reid, 16 September 1740.

Paulus Coldits and Elizth Oekender, 1748.

John Kingswood, Jongman and Henrietta Van Noort, Jonge Dogter, 22 March 1752.

Jan Sanders and Albertina Cornelis, 1696.

Jacobus Campbell and Maria Cooper, 1719.

Michael Goodman and Elizabeth Hanna Fielding, 1708.

Thomas Hood and Mary Glover.

The names chiefly occurring at the end of the register, are—

“Battigny, Ter Kinder, Coldits, Barbe, Ellis, De Wilde, Wei-becker, and Bertie.”

CHAPTER IX.

THE SPANISH, ITALIAN, AND GREEK CHURCHES.

THE SPANISH CHURCH.

“There had been many Spaniards in England since Henry the Eighth’s time, whose first wife was a Spaniard, and whose daughter Mary, that King’s only issue by her, had favoured and entertained them about her. But especially their numbers increased here upon the persecution in Spain, which was about the reign of King Edward; many whereof being Protestants, remained still in the Realm, for I find now (1560,) a congregation of Spaniards in London, and one Cassiodorus their preacher.”*

This congregation began about 1559, when they met in a private house for their devotion, but in 1560 the preacher earnestly requested of the Secretary and Bishop of London some church to have their religious assemblies in, for the avoiding of scandal, lest it might be surmised that they taught such doctrines and used such worship as they were loth should be publicly known.†

“In the year 1563 Anthony Corranus (Hispalensis, of Sevil) an other learned Spaniard and professor of religion, wrote out of France to this Cassiodorus to forward here the impression of a Spanish bible, but before the letter came to hand Cassio-

* In 1566 two of the Spanish congregation were Franciscus Farias and Nicolaus Molinus. (*See Strype’s Life of Grindall, cap. II.*)

Cyprian de Valera, M. A. was a Spaniard who had left his country for religion. He spent most of his time in England, and wrote many books in Spanish. He published a Bible in Spanish, which was translated by John Golburne, a prisoner in the Fleet, 1600.

† See Lansd. MSS. vol. 4. 46. the petition is signed “Cassiodorus Hisp.,” and states that they had a Coetus which the legate had prohibited.

dorus was fled and gone, as was thought, in Germany, upon an accusation of immorality.—(*p. 237, Strype's Ann. vol. I.*)

Corannus was also a member of the Italian Congregation.*

In Queen Mary's days many of those Spaniards who came over in the retinue of Philip the Spanish Prince, or after, forsook popery and became professors of the reformed religion. This change is noticed in the sermon which James Pilkington, master of St. John's, Cambridge, preached at the restoration of Bucer and Fagius.

The register of the Walloon Church in London notices the baptism of Jehan De Camp, Son of Charles and Louise de Luna, the daughter of *Jehan de Luna*, "ministre du Sainct Evangile en la Langue Espagnol," but no register of the Spanish congregation can be found.

THE ITALIAN CHURCH.

"The Italian merchants and owners procured that part of the city of London on the north side, out of Tower Street, called Minchin Lane—to build upon for their lodgings and storehouses, as the merchants of the Haunce of Almaine were licensed to have an house called Guilda Teutonicorum, the Guildhall of the Germans; the merchants of Bordeaux were licensed to build in the Vintry strongly with stone, as yet may be seen, and seemeth old though often repaired."—(*Acta Regia.*)

"A spot near Mincing Lane was the manor of Blanch Apleton, where in the 3rd of Edw. IV. all basket makers, wire drawers, and

* He was also reader of divinity in the temple in 1574. Strype says of him "this poor man had undergone great troubles, not only from the Papists in Spain, but by the officers of the French Church in London, complaining of him both to Bp. Grindall and Beza. He afterwards lived at Oxford many years, and bringing letters commendatory from the Chancellor of that University, read a catechetical Lecture there—he was Censor Theologicus in Christ's Church, and had a prebend in St. Paul's, London." He died in 1591 and was buried in London.

other foreigners were permitted to have shops. Blanch Apleton is corruptly called Blind Chapel Court, it was a manor belonging to Sir Thos. Roos, standing at the N. E. corner of *Mart Lane*, so called from the privilege of keeping a mart there, but now called Mark Lane."

In the reign of Edward II. there were several Italian merchants in London, Boniface de Peruche, who acted for the company of Peruchii; Cante de Scale, who acted for the company of Scali; Manentus Francisci, Grandon de Spyne, Pouch Archeritus de Portenare, Torrus Oddy, and Dolthumus Donati, and John de Vanne, who acted for the company of the Ballardii of Lucca.

In the reign of Edward VI. many Italians and Genoese came to reside in England, trading in silks, velvets, and damasks, and made great wealth. In 1572 there were of note Galliar-detto, Caesar, Adelmars, Acerbo, and Benedict; Spinola, who had so much favour granted to him as to obtain divers licenses for passing cloths and kersies with *English* customs; and for the encouragement of the Italian Congregation Abp. Cranmer procured the members of it to be free Denizens—to live and traffick in England with as much freedom as natural English subjects, upon their swearing fidelity and allegiance.*

In noticing the Dutch Church in Austin Friars, Strype observes that it was a commendable practice of this church of strangers, that good discipline was observed in it, to bring scandalous sinners to open shame, whatever their outward qualities or respects were. To this church at this time, 1550, (says he) belonged a scholar and a preacher named Michael Angelo Florio, an Italian, who preached to a congregation of Italians, and had the countenance of the archbishop and secre-

* Peter Maria de Bolonia la Grassa, an Italian dwelling in Bethlem besides London, keeper of a Garden appertaining to the Italian Merchants, procured a license from Philip and Mary to sell by himself or his servants, by retail or in gross, any kind of wine or wines, to be spent or drunken within or without his mansion house, for his natural life, (14 Oct. 1556.)—*Rymer*.

tary, by both whose means he had an annuity of £20. for life, payable by the King quarterly. But having been found guilty of an act of immorality, he underwent the censures of the church and was deposed from his ministry. Afterwards enjoined penance which he performed, but some time after seemed to be restored again.*

It is recorded that either from some misbehaviour or imprudencies of Florio, (which he was not altogether free from,) or his too violent declaiming against the Pope and Popish doctrines, which they were not yet prepared to receive, or that he too roughly charged them with hardness of heart, and backwardness to receive gospel truths (as he was used to do;) many of his congregation wholly withdrew from him and went to mass again. His contribution also fell very low, and he appealed 1585 to Secretary Cecil, sending him the names of fourteen of his congregation, and informing him of their daily going to mass, and that therefore being free denizens, they ought to be punished as any English man would be if he heard mass.—(*Lansd. MSS. vol. 45. 29.*—*Strype's Crammer.*)

The following are the names referred to—

ITALORUM NOMINA.

D. Carolus Renuccinus	}	Florentini Omnes.
D. Guido Cavalcanti		
D. Batista Cavalcanti		
D. Bartholomeus Fortini		
D. Azalinus Selvagus	}	Januens.
D. Benedictus Spinola		
D. Antonius Bruschetto		

* This was entered into the acts of the church. In the year 1566 I find Grindall Bp. of London sent unto Cousin and Wing the Dutch preachers, that they would transcribe out of the said act or register, a short account of what was done with this Italian, and the form of the public penance enjoined and performed, but after search this book was not to be found among them, and the ministers conjectured that Martin Micronius had carried it along with him to Embden, when that church was broken up, upon Queen Mary's access to the Crown.—*Strype.*

D. Christiforus, Mediolanensis	
D. Batista Buraone, Mediolanensis	
D. Marcus Antonius Erizo	} Veneti.
D. Evangelista Fonte	
D. Petrus Ciampante, Lucensis	
D. Nicolaus de Lale	} Ragusienses.
D. Andreas de Resti	

The Italian Church was continued under Queen Elizabeth and had the favour of the state for the liberty of religious worship for such Italians as embraced the reformed religion ; whereof there were many residing in that city, both merchants and others that had fled thither from some parts of Italy where the gospel had been preached, but now persecuted. Which church was thought profitable also for the use of such English gentlemen as had travelled abroad in Italy, that by their resorting thither they might both serve God and keep their knowledge of the Italian language, which by disuse they might have soon otherwise forgotten. But it was an observation now made (1570) of the evil consequence of young men travelling from hence into those parts, viz. that they lost all the good and sober principles they carried out of England with them and became negligent of religion and little better than atheists. Which caused Mr. Ascham about this time to say—

“These men thus Italianated abroad cannot abide our godly Italian Church at home. They be not of that parish (they say,) they be not of that fellowship ; they like not the preacher ; they hear not his sermons ; except sometimes for company, they come thither to hear the Italian tongue naturally spoken, and not to hear God’s doctrine truly preached.”—(*Strype’s Annals*, ii. p. 29.)

In 1568 a list of the members of this church was sent to the council, “being persons born in Flanders and other places under the dominion of the King of Spain, some of Antwerp, Gaunt, Almain, &c.” In this church were both Italians and Spaniards to the number of about fifty-seven ; among them were Dr. Cornelis Sprinck and Dr. Andrea, Medico Romano.

The list was signed by Cornelius Spiringus, Gasper Vosbergius, M. de Questor, Baptista Oijens, and Marcos de la Palma. —(*Strype's Grindall*, 135.)

In 1568,* the minister of this church was Hieronymus Jerlitus, who appears to have arrived in London in the year 1565. In the *Lansdown MSS.* (vol. x. art. 32,) is a letter in Latin from him, in behalf of Theodore Fuerwyn a Dutch painter, who had fled hither on account of religion.

It appears by the *Livre de Coetus* that this church was one of the three foreign churches which met together for the maintenance of order and good discipline, and to which appeals were made from the consistories.†

In 1581 Monsieur Baptiste was their minister, but on the 3rd October 1598 the elders and deacons of this church informed the Coetus that after much research, and notwithstanding the assistance of many friends both at home and abroad they did not see any prospect of finding a pastor of their own language, and the Coetus therefore advised them to join themselves to one or the other of the Dutch and French Churches, “selon que la langue Flamende ou Francoise luy sera familière.”

In 1660 the French, *Italian*, and Dutch ministers addressed King Charles, and Kennett in his *Chronicle* mentions “the worthy Italian minister Mr. Bresinal.” In 1648 Evelyn says “I heard an Italian sermon in Mercus Chapel, one Dr. Middleton, an acquaintance of mine preached.”

* The Italians in this year appointed a Fleming named Godfrey Mareschal, to be their postmaster. His appointment subscribed by many of the Italian merchants is in the *Lansdown MSS.* x. art. 25.

† In 1575 the Coetus gave sentence on the appeal of Francisco Pouchi, a member of the Italian Church.

In 1581 Marc Anthoine Piegases and Gaspar Gatti, members of this church appeal.

Julio, surnamed Borgarucius, was an Italian physician, an exile for religion in 1569, was known to Sir William Cecil and Lord Cobham, and was physician to the Earl of Leicester. He was defendant in a cause at Doctors Commons which was several years pending, and had judgment against him.

THE GREEK CHURCH.

Hog Lane, now Crown Street.

The taking of Constantinople by Mahommed II. in 1453, and the death of the Emperor Constantine Palæologus completed the overthrow of the Greek Christian Empire. Although Mahommed issued a proclamation promising toleration and indulgence, which induced great numbers of the Greeks to return to Constantinople, yet there were many who fled for protection to Italy, where they were received by the family of the Medici.

The establishment of the Ottoman Empire at Constantinople, proved, like the wars in Flanders and the persecutions in France, of advantage to other parts of Europe. The Greek emigrants carried with them many Latin and Greek manuscripts, which were thus rescued from oblivion, and they have since been circulated by the means of printing, to all parts of the globe.

Some of the Greek families appear to have settled in England, but at what particular period or in what numbers, it is difficult to determine, for very little can now be discovered on the subject. The following facts however may be noticed :—

On the 26th of October 1462 the King (Edw. IV.) gave the sum of 20s. in alms to “Georgio Teofolar de Constantynoble,” (issue roll m. 2.) In 1489 George Brann, a Grecian, born at Athens, became Bishop of Dromore.—(*Ward's Bishops of Ireland.*)

On a brass tablet against the wall in Landulph Church, Cornwall, is an inscription (under the imperial arms, proper, of the empire of Greece) to the memory of Theodore Palæologus, of Pesaro, in Italy (a lineal descendant of Thomas, second brother of Constantine, the last Emperor) who married Mary, daughter of William Balls, of Hadlye, Suffolk, and died 20th January 1636. Theodore, a son of the above was a sailor, and died at sea in 1693, and as his sister was married in Cornwall, “the imperial blood perhaps still flows in the barge-men of Cargreen.”—(*Archæologia*, vol. 18, p. 93.)

In 1627 a Greek, Nicodemio Mattaxa, took to Constantinople the art of printing which he had learned in England.* Evelyn in his *Memoirs* mentions a fellow Collegian in 1638, Nathaniel Canopias, and that he was the first he had ever seen drink coffee, “which custom came not into England until thirty years afterwards.”

In the reign of Charles II. a “Henry Palæologus,” described as the son of a Gentleman, was a scholar at Merchant Taylor’s School, as was also a Philip Constantine.

It does not seem however that the Greek Refugees were ever in sufficient numbers† to congregate for public worship, although there is in the parish of St. Ann, Soho, a chapel formerly known as “the Greek Church,” but having been used soon after 1685 by a congregation of *French* Protestants, was after that period called “L’Eglise des Grecs.”‡ It is now called Crown Street Chapel, and adjoins Greek Street, which was no doubt named after this chapel.

There is the following Greek inscription|| over the west door of the building—

Ετει σωτηριω ἀχρόζ. ανεγερθη ὁ ναος εἰς ὑπερ γεινῆς Ἑλληνων. βασιλευ-
οντος γαληνοτατο Καρολῆ τῆ Β΄ καὶ ἡγεμονευοντος τῆ πορφυροειννητῆ αρ-
χοντος κυριῆ Ἰακωβῆ αρχιερατευοντος τῆ αἰδεοιμωτατο κυριῆ Ἑρρικῆ τῆ
Κομπωτῆ. δια δαπανῆς των ανωθεν καὶ των λοιπων αρχιερεων καὶ ευγενων.
συνδρομῆς δε τῆς ἡμῶν ταπεινοτητος Σαμῆ Ἰωση ωρανῆτε ἐκεινης
νῆσε Μηλῆ.

* Smith’s (Thos.) Greek Church.

† In the Bishop of London’s return of foreigners in London in 1567, the number of “Gretians” is stated to be only two, viz. “John Simeus, a Grecyan and his Svante.”

‡ Les Grecs, p. 113.

|| The Author is indebted to his Friend Mr. Black, one of the Assistant Record Keepers at the Rolls, for his kindness in decyphering this inscription, and for the following translation.

In the year of Salvation MDCLXXVII, arose this temple, for the nation of Greeks; the most serene Charles the second being King, and the impurpled Princee Lord James being Duke; the most Reverend Lord Henry Compton being Bishop; at the expense of the above, and of the other Bishops and Nobles; and of the flight of our humility from Samos, Jo of that Island of Melos.

It is very singular that this inscription should give the date of 1677, and that a church should be erected at this time for the use of the Greeks, who must be presumed to have been then reduced to very small numbers, for a very few years afterwards the building was used by the French Protestants.

Upon referring to the records of St. Martin's parish, it appears that the parishioners had certain lands, garden, and laystall on the west side of the Haymarket, for which the Earl of St. Albans exchanged $1\frac{1}{2}$ acre of land of which he had a lease, being part of a field called Kempe's Field. In 1676, this $1\frac{1}{2}$ acre was required for building the church of St. Ann, Soho, and the parish exchanged that also for an acre of ground called Bunches Close, and by letters patent of 31st May 1685, the King granted "all that piece or parcel of ground lying and being in or near Kemp's Fields or Bunches Close aforesaid, *whereon the said fabric of a church, late called the Greek Church*, now used by the French Protestants, and almes houses are erected; and also the same fabric of a church and almes houses" (containing by admeasurement 97 feet by 147,) to hold the same in trust for the poor of St. Martin's in the Fields for ever.*

A small piece of ground was taken out of the land for a burial ground† for the alms people and others, which was consecrated by Bishop Compton, 21st March 1685.

The obscurity in which the history of this Greek Church is enveloped, has been considered a sufficient reason for collecting in these pages the scattered information bearing on the subject. It may be of use also to add for the guidance of those who may feel inclined to search for further elucidation, that no reference to the subject has been met with in the Bishop of London's Registry.

* It was all sold by the parish to Mr. Const in 1818, by virtue of an act of the 58 Geo. III.

† It is said in the neighbourhood that this is now covered in as a school room, adjoining the north side of the building.

CHAPTER X.

THE SWISS CHAPEL, THE GERMAN LUTHERAN CHAPEL ROYAL,
THE GERMAN LUTHERAN CHAPELS IN TRINITY LANE, THE
SAVOY, LITTLE AILIE STREET, AND HOOPER SQUARE; THE
DANISH AND NORWEGIAN CHAPEL, AND THE SWEDISH CHAPEL.

THE SWISS CHAPEL,
Or L'Eglise Helvétique, Moor Street, Seven Dials.

This congregation was formed about the year 1762; it is believed that they met originally at Castle Street Chapel, but in 1775, the present chapel in Moor Street was erected, and chiefly by the zeal of Mr. François Justin Vulliamy,* a gentleman who settled in this country from Berne. The chapel, which is very neat and commodious, is almost hidden from the view from the Street; it was opened on the 17th December 1775, and a list of the contributors appears on the wall of the organ gallery. The cost was £1425. 0s. 7d. It was repaired in 1805, "under the direction of Mr. John James Vallotton."

There must, however, have been considerable numbers of Swiss in England prior to 1762, for in the vestry are preserved some colours, with this inscription:—

"These colours were presented by King George the Second in 1745 to the Swiss residents in this country, as a mark of the sense which His Majesty was graciously pleased to entertain of the offer made by them of a battalion of 500 men, towards the defence of the kingdom on the occasion of the rebellion."

* On the right of the pulpit is a small tablet with the following inscription:

"Consacré par l'Eglise Helvétique à la mémoire de son Fondateur, François Justin Vulliamy, ami zélé et chéri de ses Compatriotes. Mort le 1re Decembre, 1797, âgé de 84 ans."

The service is that of the Protestant Churches in Switzerland, and the same as is, with occasional slight differences, adopted among the Protestants in France and Holland. The head of the illustrious House of Orange was, during his exile, a constant frequenter at this chapel.

The register is a long narrow folio, endorsed—

“Registre Baptistaire de l'Eglise Helvétique comence le 17 Juillet 1762,”

and is intituled—“Au nom de Dieu Amen;” and the last entry is in 1839.*

EXTRACTS.

1762	Eliz. Delesdernier	1797	Cha ^s Ja ^s Blanchenay
	Eliz. Channel	1799	H ^y D. Chauvet
	Jean Pierre Henriot	1801	Fra ^s N. Changuoin
1764	Claude Richard	1824	Julie Adell Matthey
1768	F. M. R. Rivaz	1826	Anne P. A. Constance
1788	Williams Matild		

The following ministers officiated here—

A. Bugnion	..	1762	—	Rojoux	..	1831
Anthoine Jaq ^s			—	Baup	..	1838
Roustan	..	1765—1791	J. S. Pons	..		1829
Th. Abauzit	..	1801	J ⁿ P ^e Gaberel	..		1839
Alex ^r Sterky Pastor			L. Leuthold	..		„
and President†		1792—1838	Louis Audemars	..		1840
B ⁿ Crecsy	..	1828				

* At the other end of the book is a “Registre des Catechumenes instruits par les Pasteurs de l'Eglise Helvétique à Londres.”

† On the tablet on the left of the pulpit is the following inscription :

“Consacé par l'Eglise Helvétique a la memoire de son Pasteur Alexander Sterky, né à Morges, Canton de Vaud, le 25 Mai 1767, décédé à Londres, le 2 Aout 1838. Respecté et chéri de son Troupeau, dont il fut pendant 46 ans le conducteur dévoué et fidèle.”

“Mr. Sterky was professor of the French language and Belles Lettres to the late Princess Charlotte, from whom he received many distinguished marks of favor and regard, and this lamented Princess shewed the esteem she felt for her preceptor and his pastoral office, by twice attending divine service within this Chapel's humble walls.”

The present officers of the church are

Julius Bordier, president of the consistory ; John Louis Paschier, treasurer ; and J. L. Favre, secretary.

THE GERMAN LUTHERAN ROYAL CHAPEL.

The German Lutheran Royal Chapel, St. James's, was founded by Queen Anne and her Consort, Prince George of Denmark, about the year 1700, when two chaplains, a reader, and the necessary officers were appointed to it.

For the perpetual establishment of this chapel, certain Crown lands with mines in Cornwall were settled on it, from the produce of which, the salaries of the chaplains, &c., the pensions granted to their widows, the expences of keeping the chapel in repair, and also a yearly donation for the relief of the German Protestant poor attending the chapel, were to be paid.

Under the administration of Sir Robert Walpole, the property settled on the chapel was sold, together with other Crown lands, to make up a loan of one million granted by King George II.

On the office of the revenue of the Crown lands being abolished by the Act called Mr. Burke's Bill, the salaries and other allowances to the chaplains, &c., hitherto paid without any deduction, were transferred to the civil list, in consequence of which transfer they were gradually reduced to two thirds of their original amount, viz. : the salary of the first chaplain from £300. to £203., that of the second chaplain from £270. to £183. 12s., and the reader's salary from £70. to £49. 12s. The perquisites formerly enjoyed by the chaplains, and the annual grant for the poor have been taken away entirely.

The German chapel was originally situated in the interior of the palace of St. James's. In 1781 it was exchanged for the present chapel, which up to that time, and since it had ceased to be a Catholic chapel, had been the Dutch and

French Protestant chapel. Soon after this exchange, the late Queen Charlotte presented to the German chapel an organ and the large picture over the altar, painted by Ramberg, representing Christ in Gethsemane.

In 1831, his late Majesty King William IV. presented the chapel with a larger and better organ, and also with a picture by Bendixen, representing the Widow's mite, which is placed in the ambassador's gallery. The chapel itself was built by Inigo Jones, and is considered a very fine specimen of architecture.

The service in the German chapel begins with the reading of the greatest part of the morning prayers and lessons, translated from the Common Prayer Book.

The chaplains are, on vacancy, appointed by the Sovereign, and sworn into their office by the Bishop of London, as Dean of the Chapel Royal.

The salaries of the chaplains having become so much reduced that they could not subsist on them when married, the two chaplaincies were united into one in 1819, on the death of the Rev. C. H. Giese, when the Prince Regent appointed Dr. Kuper sole chaplain.*

LIST OF THE CHAPLAINS OF THE GERMAN ROYAL CHAPEL SINCE ITS
FIRST ESTABLISHMENT.

Rev. — Mecke, D.D., who came over with Prince George of Denmark; died 1711.

Rev. Anton Wilhelm Böhme, from 1705—1722, when he died.†

Rev. Georg. Andreas Ruperti, from 1711—1731, when he died.

Rev. Friederick Michael Ziegenhagen, D.D.,‡ from 1722—1776, when he died.

Rev. Henry Alard Butjenter, from 1732—1771, when he died.

* The author is indebted to the kindness of the Rev. Dr. Kuper for these particulars.

† Dr. Böhme was greatly instrumental in promoting Christianity in foreign parts. He was also the author of *Enchiridion Precum* 1707; a volume of *Discourses and Tracts* in English; several Sermons, &c

‡ Dr. Ziegenhagen

Rev. Samuel Theodor Albinus, as Assistant Chaplain, from 1749—1765, when he returned to Germany.

Rev. August Wilhelm Lueder, from 1765—1770, when he returned to Hanover.

Rev. Joh. Christian Velthusen, D.D., from 1770—1774, when he was promoted in Hanover.

Rev. Christian Ludw. Gerling, D.D., from 1774—1777, when he was appointed Professor at the University of Rostock.

Rev. Henry Otto Schrader, from 1776—1802, when he died.

Rev. Joh. Geo. Fred. Mithoff, from 1777—1788, when he was promoted in Hanover.

Rev. Geo. J. H. Röhrs, from 1788—1797, when he was promoted in Hanover.

Rev. Christian Hermann Giese, from 1797—1819, when he died.

Rev. William Kuper, D.D., from 1802.

The Registers are comprised in two quarto books, intituled “Kirchenbuch der Königlichen deutschen Hof Capelle in St. James’s.”—The first contains Baptisms and Marriages intermingled, from 1712 to 1759: the second contains 196 Baptisms from 1760 to 1836.

THE HAMBROUGH LUTHERAN OR HIGH GERMAN LUTHERAN CHURCH.

This church is situated in Great Trinity Lane near Doctors’ Commons. The register (a folio book handsomely bound) contains baptisms, marriages, and burials, and commences about 1673.

EXTRACTS FROM THE REGISTER.

- 1673 Elizabeth Martens, B. Dni. Pastoris Gerhardi Martens Filiam.
- 1676 Johan Jacob, Conversus Judæus.
- 1693 Theodore John, a converted Jewish Rabbi.
- 1695 Susanna Hippens, upon London Bridge, Physician.
- 1694 Gustav Otte Steenbock, Count Steenbock’s son.
- 1729 Henry son of Nicolas Behrens and Barbara his wife, (God-father, Johann Rudolph Ocho, the King’s Engraver in the Tower.)

- 1702 Sir Marten Beckman, chief Ingenieur of England, and Comptroller of the Fireworks from the Tower.
 1692 Dominus Ivert Briack, Pastor Eccl. Danica, in Wapping and Ambrosia Michelsea.*

Some of the ministers appear to have been—

Gerharde Martens ..	1673	— Dohme	
— Mentzer ..	1718	John Christ' Benthin	
Henry Walker Gerdes	1724	Charles Busse ..	1838
Philip David Krauter, D.D.	1742	Adolphus Walbaum ..	1838

ST. MARY'S GERMAN LUTHERAN CHURCH IN THE SAVOY.

In the year 1692, the members of the Hambrough Lutheran Church in the city disagreed among themselves, as to the election of a pastor, whereupon those of them who resided west of Temple Bar, formed themselves into a separate body, and met at first in some rooms. Under the auspices of William III. they afterwards used an old Jesuit chapel, which was opened for them on the 19th Sunday after Trinity, when Mag' Irenaus Crusius (their first minister) preached. After the arrival of King George I. from Hanover, it was attended by many distinguished Germans.†

The present chapel in the Savoy (See page 111,) was built under the superintendence of Sir Wm. Chambers, and is much admired for its interior. It was opened in 1768. George III. added many munificent gifts and important privileges to it, and it still continues to enjoy royal patronage.

* The Rev. Ever Brink, of Wellclose Square Chapel.

† In 1721 there was bequeathed to the congregation, a spacious burial ground, which was consecrated by the Archbishop of Canterbury. Many noble personages are interred here—the Baron von Alvensleben, the Hanoverian Ambassador, the noted Lady Schwelenberg, keeper of the Queen's wardrobe, &c., &c.

There have been for upwards of a century, schools for boys and girls connected with this congregation ; they are now supported partly by endowment and subscription, and by the indefatigable zeal of the present pastor, the venerable Rev. Dr. Steinkopff.

THE MINISTERS.

Magister Irenaus Crusius, 1694—1705, when he left to become Chaplain to the Court of Stockholm.

George And. Ruperti, 1706—1730, he also officiated at the German Chapel Royal, St. James's.

Henry Werner Palm, 1730—1738, who left to become Pastor at Libenau.

Justus Christopf Barteldes, 1738—1741.

John Richard Pittius, 1742—1768, he laid the foundation stone of the present chapel, and has left behind him a most excellent name.

John Gustav Burgmann, 1768—1774, died Pastor of Muhlheim on the Rhine.

Johann Wolf, 1775, died Pastor at Vael near Aachen.

Adam Lampert, 1775—1781.

Dr. John Gottlieb Burekhardt, 1781—1801. In the year 1794, during his Incumbency, the Centenary of the Establishment of this Church was celebrated.

C. F. A. Steinkopff, D.D., the present Minister.

The register books (eight in number,) are in the German language. The first register from 1694 to 1771, is thus intitled —

“Kirchen Buch, darinnen die Nahmen, Der getaufften Kinder, Der getrauten Ehelente, und Der Verstorbenen, etc., vo viel deren bey der Evangelischen Gemeine in der Savoy allhie zu London. Von anno MDCXCIV. Aufgezeichnet durch M. Irenæum Crusium Leston Pranger daploft.

ST. GEORGE'S GERMAN LUTHERAN CHURCH,

Little Alie Street, Goodman's Fields, Whitechapel.

This church was built by several rich sugar refiners in the year 1763, and is at present by far the most frequented of the German churches in London.

The ministers were—

The Rev. Dr. Gustav Anton Wachsel, appointed 1763, died 1799.

The Rev. Dr. Christian E. A. Schwabe, appointed 1799, died the 28th February, 1843.

The Rev. Dr. Louis Cappel, appointed on the 6th August 1843, the present minister.

Connected with this church is the *St. George's German and English School*, founded in the year 1805, and supported by voluntary contributions. There are at present nearly 150 children, boys and girls, instructed in the German and English languages, and the other usual branches of national education; and the girls in plain needlework. There is also a *Ladies' Clothing Society*, providing annually nearly 100 children of poor German families, with all articles necessary for their clothing.

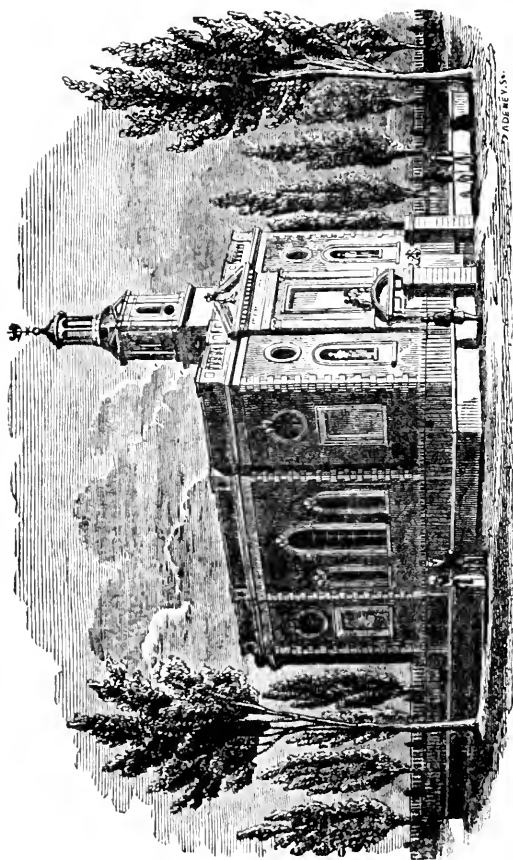
The register comprises baptisms and burials, from 1763 to the present time.

THE GERMAN REFORMED (OR CALVINISTIC) CHURCH,

Formerly in the Savoy, but now in Hooper Square, Goodman's Fields.

This church which has existed upwards of a century, was removed from the Savoy on the building of Waterloo Bridge.

In the old chapel very few baptisms and burials have taken place, and those have been entered in the church book, which contains the laws and regulations and a statement of the property of the congregation. In the present chapel is a register



THE DANISH AND NORWEGIAN CHURCH.

of baptisms and burials, but it only commences in 1820. The minister is the Rev. Dr. Tiarks; the trustees, W. Hook, Esq., H. F. Tiarks, Esq. and M. Muhon, Esq., with ten elders and twelve deacons.

THE DANISH AND NORWEGIAN CHURCH.

This church was built about the year 1693, for the use of the seafaring persons of Denmark and Norway. The letters patent of 4th May, 6 Wm. and Mary, give to Martin Lionfeld and Theora Wegersloff, Norway merchants residing in England, and to their executors, &c., licence to build a church in Marine Square, (now called Wellclose Square,) for the Danes and Norwegians of the Augustin faith, and to appoint a minister, deacons, &c. A lease was accordingly obtained from Sir Michael Heneage and others, of a piece of ground in Wellclose for 999 years, at £5. per annum.

The church regulations were drawn up on the 9th March 1691, and the first stone was laid on the 19th April 1694,* by the Danish Ambassador, on behalf of the King of Denmark, and the church was consecrated on the 15th November 1696. The building was from a design of Mr. Caius Gabriel Cibber, the sculptor, the father of Colley Cibber, the poet laureat. The interior is of excellent proportions and arrangements, with two galleries at the west end and an excellent organ. Over the Communion Table is a painting representing the Angel strengthening our Saviour in Gethsemane. The pulpit is elaborately carved, and at the side is a small iron and gilt open-work box containing four hour glasses. Opposite the pulpit is the royal pew, enclosed with sash windows, which was used in 1768 when Christian VII. visited England.

* Mr. Lionfeld was appointed superintendent of the building and treasurer of the funds. Until the church was finished the congregation met in Old Gravel Lane.

Upwards of £2000. was subscribed by the King of Denmark, besides an annual sum for its support, which has been continued up to within the last thirty years. Annual collections were also made at the churches in Denmark and Norway, and the amounts remitted to London for the maintenance of the minister, poor, &c.

The only register now to be found, is in the possession of Mr. Alsing, son of the last churchwarden. It is a folio in vellum, extending from the 13th of June 1802 to the 20th of October 1816, and containing a list of communicants, among whom are the Danish prisoners of war, great numbers of whom communicated, upon the Danish minister attending the prison ships for that purpose. The *Irresistible* and *Bahama* at *Chatham* in 1809 and 1810,—the *Brave* at *Plymouth* in 1811,—the *Buckingham*, *Nassau*, *Fryen*, &c., &c. were visited for this religious service. Then follows a list of confirmations, eighteen baptisms, one marriage,* and twelve burials. The burials extend to 1833, and were confined to the vault under the communion table.†

On the 22nd of May 1774, Mr. Clause Heide, the elder of the congregation, died, and left the church a legacy of £200. Those who followed him in office became involved in difficulties, and one *Poul Weideman* appears to have burned all the records of the church, including no doubt the registers of baptisms, marriages, and burials.

The ministers of this church were—

Iver Brink†	..	..	1690—1702
Jorgen Ursin	..	..

* 1811, Captian Kröger and Miss Netzer. † Bisat i Kirkens Hvelving.

‡ He came to Ireland with the Danish troops, and left the encampment at Limerick 23rd August 1691 for this church, where he preached for a short time and left; but returned again in 1692. During his short absence, the Rev. Neil Gram officiated. Mr. Brink's portrait is still preserved in the vestry, and an engraving of him is also to be found in "Wolff's Samlinger," where he is called "Mag' Iver Brink, den første Præst til den Danske og Norske Lutherske Kirke i London, begyndt at Brygges 10th April 1692, indviet 15th November 1696." O. S.

Phillip Julius Borneman, F.R.S.			
Soren Poulsen*	..	..	1725—1748
— Michelsen†	..	..	1770
Hans Christian Roede	..	..	1771—1774
Hans Hammond	..	..	1775
Andreas Charles Kierulff	..	..	1816

Many particulars however, with several of the documents, have been collected in a work now very scarce, published in 1802 at Copenhagen by a former elder, the late Ernst Fridrick Wolff, Esq., with the title of “Samlinger til Historien af den Danske og Norske Evangeliske Lutherske Kirke i London dens Opkomst Fremgang og Tilstand.” In this work will be found the articles of the church, a copy of the lease of the ground, the letters patent, the list of contributions to the church, the letters, &c. from the Kings of Denmark,—and the inscriptions on the monuments in the chapel.

The monuments are dedicated to Jane, the wife of Caius Gabriel Cibber,—Christian Wegersloff and his three wives,—Anna Penelope, wife of Captain Falkener,—Ambrosia, widow of the Rev. Mr. Borneman,—John Collett,—Herman Pohlman,—Claude Heide,—the wives of George Wolff,—Ernst Fridrick Wolff,—George Wolff, Danish Consul, 1828, aet 92, Peter Alsing,—the last Churchwarden, &c., &c.; many others were buried in the vault;‡ as, General Albert Borgard, 1751, aet 92,—Major General Borgard, 1762, aet 52,—&c., &c.

The church was for many years, and until lately, used by an individual known as “Boatswain Smith,” but it has been lately let to the British and Foreign Sailors’ Society, who have put it into complete repair, and English service is regularly performed there.

* Died 24th April 1748. † Died 5th July 1770.

‡ The lease prohibited burials except *under* the church. The whole ground demised was 125 feet long by 75 feet broad, and was to be planted with forty lime trees, and surrounded by a pallisado fence.

THE SWEDISH CHURCH,

*Princes Square, Ratcliff, called, "Ulrica Eleonora."**

A meeting of several individuals of Sweden took place on the 1st of March 1710, when a church community was formed, and a meeting-house belonging to the Baptists in Ratcliff Highway, was rented and occupied until 1728. The congregation put themselves under the superintendence of Dr. Sweedberg, bishop of Skara, the father of the celebrated Emanuel Swedenberg.†

The congregation having determined to build a church in Princes Square, the whole control of the building was vested in their minister, Dr. Serenius. The ground was accordingly obtained, the first stone was laid on the 15th of May 1728, and it was consecrated on the Michaelmas day following. The cost of the church was £1204 : 17 : 7.

The articles of the church were subsequently drawn up by the Swedish Ambassador, Baron Nollekens, and are entered in a book,‡ and subscribed with the sign manual of Gustavus III. ; to which is affixed the royal seal of Sweden.

The church is supported by a government allowance from Sweden of £300. per annum., the pew rents, and a duty of three half-pence per ton on all Swedish vessels coming to the port of London. In consequence of the closing of the Danish and Norwegian Church in Well Close Square, the Norwe-

* So named after Ulrica Eleonora, the sister and successor of Charles XII.

† Swedenberg is buried in the vault of this church, and many of his followers visit the place of his burial.

‡ These articles provide,—

Allegiance to the King of Sweden, so far as it does not interfere with that to the King of England.

The Swedish Ambassador to be the protector and intercessor of the congregation at the courts of London and England, and chairman of the vestries.

The minister of the church to be chaplain to the embassy.

The congregation to belong to the diocese of Upsal.

The church affairs to be governed by the minister, three trustees, and twelve churchwardens. &c. &c.

gian government has since the 20th of July 1824 contributed £100. per annum towards the support of this church, and the congregation is accordingly increased by the subjects of Norway.

THE MINISTERS.

1.	Dr. Martin Hegardt*	..	1710—1712
2.	Olaus Nordborg, M. A.	..	1712—1723
3.	Dr. Jacob Serenius†	..	1723—1735
4.	Tobias Elias Biork	.. ..	1735—1749
5.	Dr. Carl Noring	.. ..	1749—1761
6.	Arvid Ferelius, M. A.	..	1761—1773
7.	Aron Mathesius, M. A.	..	1773—1784
8.	Andreas Leufvenius‡	.. ..	1784—1790
9.	Samuel Conradi Nisser, M. A.		1791—1802
10.	Dr. Gustaf Brunnmark	..	1802—1814
11.	Olif Svanander||	.. ..	1814—1815
12.	Lars Christian Tunelius	..	1816
13.	Dr. Johan Peter Wahlin	..	1818—1832
14.	Cornelius Rahmn§	.. ..	1833—1840
15.	Gustaf Wilhelm Carlson, M. A.		1840

The church appears to have been built after the model of that in Well Close Square, as it much resembles it. Over the communion table is an oval painting of the last supper, and in the vestry are portraits of Baron Nollekens, in his state robes, —Bishop Serenius,—M. Biork,—M. Ferelius,—Dr. Wahlin,—and M. Rahmn.

* Afterwards Dean of Lund in Sweden ; Charles the XIIth. lived two years in the Dean's house at Lund, and stood sponsor for one of his sons.

† Afterwards Bishop of Strengnas in Sweden.

‡ Died in London, and buried in the vault of the church.

|| Died in Africa.

§ During the first year of Mr. Rahmn's incumbency, an Auxiliary Missionary and Tract Society was established, in connexion with the Missionary Society at Stockholm. It is still carried on under the superintendence of the present minister, the Rev. Mr. Carlson, who has furnished the particulars of the Swedish Church for this volume.

The registers are three in number :—A folio of baptisms, marriages, and burials, from 1723 to 1790; one of burials, from 1798 to the present time ; and one of baptisms and marriages, from 1803 to the present time. The burials take place in the vault, and also in the churchyard ; in the former are interred Baron Nollekens,—Dr. Solander, the naturalist,—&c., &c.

CHAPTER XI.

THE FRENCH PROTESTANT CHURCHES IN IRELAND.

DUBLIN.

It has been already stated that there were congregations of French Refugees settled at Dublin, Cork, Kilkenny, Waterford, Lisburn, and Portarlington. Some few particulars of them will now be given.

In Dublin there were *three* congregations, one Episcopal, and two of the Protestant Church of France.

The Episcopalian Congregation was attached to St. Patrick's Cathedral, and on the 23rd of December 1664 the Dean and Chapter granted them the use of St. Mary's Chapel, provided that they adhered to the rites and discipline of the Church of Ireland and continued subject to the jurisdiction of the Archbishop of Dublin. The grant was from time to time renewed, and the chapel continued to be appropriated to the use of the same congregation until the year 1816.* Whitelaw, however in his History of Dublin, states that the congregation was existing in 1818, and consisted of about twenty persons, and that the government allowed the minister, the Rev. Mr. Letablere, £150. per annum.

Another congregation met in a place of worship in Peter St., Dublin, which was for many years in a dilapidated state, but has been very recently removed altogether.† It is believed

* Mason's St. Patrick's, p. 196.

† It is believed that there were funds belonging to one or both of these congregations, but the Author has been unable to discover the particulars, or in what manner they are now disposed of.

that the ministers were usually provided from Geneva. There were, and it is believed still are, two burial places in Dublin belonging to the French Protestants; one of them adjoins St. Stephen's Green, the very best part of the City, and is apparently maintained in excellent order: of this last cemetery the present trustees, or at least some of them, are members of the opulent and highly respectable family of La Touche.

The third congregation met in a meeting-house in Lucas Lane.

In 1723 a school was established in Myler's Alley, Patrick's Close, for the maintenance and education of the children of the French Refugees, and was supported by the interest of Debentaws, an occasional charity sermon, and a few subscriptions.*

Among the French Refugees were many of the higher classes. The manufacture of silk was from Spitalfields introduced into the liberties of Dublin. The cultivation of flowers was formerly but little attended to, and exotics were scarcely known in Dublin before the reign of George I.—At that time the resident refugees formed themselves into a "Florists' Club:" they held their meetings for many years at the Rose Tavern, in Drumcondra Lane, (now Dorset Street,) and adjudged premiums to members, as is commonly done in the present day in England.

The first Literary Journal which ever appeared in Ireland was established in 1744, by the Rev. Mr. Droz, who kept a book shop in College Green, and exercised his clerical functions on Sunday. It was continued after his death by the Rev. Mr. Desveaux. The History of Greece by Dr. Gast has received the merited eulogy of the Provost and Fellows of the University. The bar is also indebted to the legal knowledge of the French Protestants. The grandfather of the Attorney General Saurin was a favorite of William III., and his grandfather's brother was the celebrated preacher Saurin.—(*Whitelaw*, p. 841.)

* Whitelaw's Dublin, p. 643.

CORK.

This congregation was numerous and respectable, and principally settled in one locality in the City, which now forms a considerable portion of the Parish of St. Paul. It was here (in French Church Street) that their chapel was built, capable of accommodating four hundred persons. The rector of St. Paul's has now a deed, dated 29th April 1712, by which Joseph Lavit and Elias Lasarre, demised to the congregation of French Protestants residing in the City, Suburbs, and Liberties of Cork, a plot of ground, containing fifty feet from north to south, situate on the north east Marshe of Cork, which they had that day taken for the use of the congregation, from Henry Lumley, to build a convenient house to meet in for the service of Almighty God, for a term of 999 years, at £6 : 5 : 0 per annum. The deed is witnessed by H. Mainauduc and Jean Jagaultz.*

The refugees were all engaged in trade, as merchants, distillers, sugar refiners, or in other commercial pursuits and callings; among the names, were those of Lavitte, Ardouin, Cazalette, De la Milliere, Cossart, De la Main, De la Cour, Laulke, Pelion, Bussy, Allenette, Robinette, Besnard, Maziere, Pique, Boneval, Demejour, Ponteth, Malet, Hardi, and Fountaine. The late Rev. John Madras who came from Amsterdam to Cork in 1735, was on the 16th and 23rd of September 1739 episcopally ordained deacon and priest for this Huguenot Congregation. M. Madras had also preferments in the diocese of Cork and Ross—he died in September 1773 and was interred in the French Churchyard.

M. Madras was succeeded by the Rev. John Pic, the father of the late Sir Vesian Pic. Mr. Pic also held preferment in a neighbouring diocese, and on his decease was succeeded by

* This chapel was afterwards lent to a body of the Primitive Methodists, who have built a house for their minister, and a school room, and now claim the whole property as their own.

the Rev. Mr. Goedval, a native of Switzerland, and on his decease, about the year 1813, the congregation which had previously dwindled away to one or two individuals, entirely ceased to exist.

PORTARLINGTON, WATERFORD, LISBURN, &c.

William III. had a regiment of French Refugees at the Battle of the Boyne, and when peace was established they settled in Ireland, some at Waterford, and some in Lisburn, where congregations were existing in 1818. The most important colony was that established at Portarlington, in the Queen's County, where their pastor was paid by the Government.* It was long celebrated for the seminaries established there.† It was in high repute for the excellent opportunities it afforded for, and was resorted to by all who deemed an accurate knowledge of French an essential part of education. It was the language in common use there.‡

The policy of the Government during the last century having been to encourage the Church of England, and the laws against dissenters having been enforced with some strictness, it had a natural tendency to drive such of the refugees or their

* The father of the present Dean of Ossory was the last pastor at Portarlington.

† Other French Protestants were established in Ireland, and it is said that estates of considerable value were set apart by the Irish Parliament, and vested in trustees for that specific purpose; also that a portion of the estates granted by William III. to Henri de Ruvigny, the celebrated Earl of Galway,—were, after his death (about 1722) allocated and applied for this purpose.

‡ Whitelaw's Dublin, vol. II, 840.

Note. It should have been noticed at page 19, that there were settlements of French Refugees at Berlin, Halle, Magdebourg, Lipstadt, Clevs, Wesel, and Preuslo, and at Königsberg in Prussia. (*Histoire de l'Etablissement des François-Refugiez dans les Etats de Son Altesse Electorale de Brandebourg. Par C. Ancillon, Chancellicr. Berlin, 1690.*)

descendants as held office under the Crown, or hoped for the favour of Government, to join the Episcopal Church. From this cause and the preference given to the English language by the descendants of the refugees, the French congregations rapidly diminished in wealth and numbers, during the latter part of the last century—so much so, that it is believed that there is no French Protestant congregation now existing in any part of Ireland.*

* The Author is indebted to Joseph Moore La Barte, Esq., of the Irish Bar for many of these particulars relating to Ireland.

CHAPTER XII.

FOREIGN MANUFACTURES, INTRODUCED OR IMPROVED
BY THE REFUGEES.

“In the reign of Edward the 6th there were only about 12 Milliner’s shops in London, but about 1580 from the City of Westminster to London every street became full of them. Some of the wares sold by them were *French* or Spanish gloves, *Flemish* kersies, French cloth or frizado, owches, brooches, Venetian or Milanese agglets, Spanish daggers, swords, knives, and girdles, Milanese spurs, caps, glasses, painted cruses, dials, tables, cards, balls, puppets, penners, inkhorns, toothpicks, silk bottoms, and silver bottoms, fine earthen pots, hawk’s bells, salt cellars, spoons and dishes of tin. This trade in foreign articles gave rise to this quaint observation of an old writer.”—

“I mervail no man taketh heed to it, what number of trifles come hither from beyond the seas, that we might clean spare, or else make them within our Realm. For the which we either pay inestimable treasure every year, or else exchange substantial wares and necessary for them, for the which we might receive great treasure.” (*Brief conceit of English Poesy.*)

The latter of the alternatives pointed out by this writer was soon adopted, and the following manufactures were introduced or improved by the Refugees.

GLASS.—The Phœnician processes of glass making were supposed to have been learnt by the Crusaders, and transferred to Venice in the 13th century, where they were long held secret, and formed a lucrative commercial monopoly. The making of plate glass by blowing was carried on to a great

extent at the village of Murano, near Venice, and Europe was long supplied from this quarter with the finest and largest mirrors.

In 1575 a privilege was granted under the great seal to James Verselyn, a Venetian, for making Venice glasses, and a glass house established at Greenwich is said to have soon blown finer metal than that obtained from Murano.

We are indebted, however, to the French for the art of casting large plates of glass, which was introduced in 1688 by Abraham Thevenart; and the French Refugees improved many branches of the manufacture, especially the chrystal branch,* and for a great part of the 18th century large quantities of glass bottles were exported to Holland.

By letters patent, dated the 8th of September, 9th Elizabeth, licence was granted to Anthony Been, alias Dolyn, and John Care, (born in the low countries†) for twenty-one years, to build furnace houses, buildings, and other engines and instruments for melting and making of glass for glazing; “such as is made in France, Loraine, and Burgundy, and to put in work the said art, feat, or mystery of making such glass.” After this Peter Briet and Peter Appell (the assigns and deputies of John Care) complained that great quantities of glass were still imported from foreign countries; the Queen therefore, in October 1576, renewed the licence for twenty-one years, prohibiting the manufacture by other persons, and prohibiting the importation. The patentees were to pay the Queen for every case of glass, “of the fashion of Normandy,” containing twenty-four tables of glass, 15d.; and for every case of Loraine

* John Dolland was brought up as a silk weaver in Spital Fields, but devoting himself to astronomy, his attention was given to the improvement of telescopes, and he commenced business as an optician. He invented the achromatic object glass,—the application of the micrometer to reflecting telescopes, &c. He died 1761.

† In 1568 a licence was granted to Lucas de Hallye, Jun. and Cornelius de Hooghe, natives of Low Germany, for the practice of certain secret sciences, *Cott. MSS. Faust, C. II. p. 113.*

or Burgundy fashion, containing twenty bundles, 15d.; and for the Waye of Hessen glass, containing sixty bundles, 3s. 1d. The patentees were to charge for every case of Normandy fashion glass, containing one hundred and twenty feet, 32s., the case at the most; for the bundle of Loraine or Bnrgundy, containing 10 feet, 21d. the bundle; the way of Hessen fashion glass for £3. at the most: and they were to teach the art to a convenient number of Englishmen, as should, according to the custom of London be bound to them.

It appears that in 1589 there were fourteen glass houses in England,* and a great quantity of wood was used in the manufacture, there was therefore a petition in that year, of George Longe, for a patent for making glass, urging as an inducement that he would only have two glass houses in England, and the rest in Ireland, whereby the English woods would be preserved, and the Irish superfluous woods used.—(*Lansd. MSS., vol. 59, 72.*)

About 1580 a grant was made (or prepared) for Sir Jerome Bowes, to erect furnaces and make drinking glasses, and other glasses, like to those made at Murano, “to be sold wholesale or retail,—as good, cheap, or cheaper than those brought from Murano, and yet as good in value;” and Sir Jerome was to provide all noblemen of the realm with sufficient store of drinking glasses, well fashioned, to be made in Murano or Venice, at reasonable prices, as theretofore sold for. This grant was not to commence until the expiration of a grant for twenty-one

* In 1833 the number for Great Britain and Ireland was only 126, and the restriction and taxation on this article has compelled the public for some time past to look to France and Germany for cheap and beautifully coloured glass. Now that the Legislature has removed the duties, our home manufacture will no doubt soon equal any foreign production.

Near Austin Friars was a glass house, where Venetian glasses were made, and Venetians employed in the work; and Mr. James Howel, an ingenious man in King James the First's reign, was steward to this house and was afterwards clerk of the council to King Charles I.—*Stow's London*, p. 440. (The place afterwards became Pinner's Hall.)

years to James Verselin, dated 15th of December, 17th Elizabeth, and might be revoked in case of future amity with Venice.—(*Lansd. MSS., vol. 67.*)

About 1670 a number of artists, the principal of whom was Rosetti, came from Venice, and were patronized by the eccentric Duke of Buckingham; and a manufactory was established at Vauxhall, and was carried on with great success in the firm of Dawson, Bowles, and Co., excelling the Venetians and every other nation, in blown plate glass,* for looking glasses and coach windows.

SILK, BROCADE, VELVET, &c.—The introduction of the silk manufactures by the French Refugees, and their establishment first at Canterbury and then in Spital Fields and other places, are facts so notorious that there is little need to enlarge upon the subject in these pages.† It has been reckoned that Lyons employed at one time 18,000 looms in silk manufactures. But the disastrous effects of the Revocation gave a serious blow to their prosperity, and in the year 1698 the number of looms amounted only to 4,000. At Tours the decay of trade was even more remarkable. This City before the Revocation, could boast of 800 mills for winding and preparing silk, and 8,000 looms for weaving it, while 40,000 persons were employed in the manufacture: 3,000 looms were then at work in the manufacture of ribbons alone. After the Revocation, Tours employed only 70 mills, 1,200 looms, and about 4,000 workmen; and the consumption of silk had fallen from 2,400 bales to 700 or 800.

The English manufacture of silk has gone on steadily advancing in quality and amount, so as to afford one of the most striking instances on record, in which an art borrowed from other nations, and employed on a material of entirely

* *Manning and Bray's Surrey, vol. 4, 468.*

† Reference may be made to British Museum, 12 E. L. 326,—Charter for "Royal Lustring Company," 1692.—New Charter and Act of Parliament, 1698.

foreign growth, has been made at least to equal if it does not surpass the productions of those countries from which it was derived. The invention of the stocking frame enabled the manufacturer to export vast quantities of silk hose to Italy. These maintained their superiority for so long a period, that Keysler in his travels through Europe, as late as the year 1730, remarks that "at Naples when a tradesman would highly recommend his stockings, he protests they are right English." The flowered silks manufactured in London were chiefly produced by M. Lauson, Mariscot, and Monceaux, and the first designer and pattern drawer was M. Baudoin. Evelyn, in his diary, says, "1652, 30th May, I inspected the manner of chambletting silk and grograms, at one Mr. La Doree's in Morefields."

GLOVES.—The manufacture of gloves, took its rise in the reign of Elizabeth, notwithstanding a licence the Queen had granted to Andreas de Loos, for making 200,000 pelts yearly, paying to Her Majesty 20s. per thousand. This licence was objected to, for that

"It will overthrow the new trade of glovers, a late mouch growen up within London and other Cytyes, Townes, and Villages, that make gloves of shepe skyne, lame skynnes, and kid skynnes, and to have them vendible doe perfume them, and put them into dyverse colors and sortes of trymminge with lace, whereby few gloves come now from beyond sea, but be made still within the Realm."

WIRE.—English iron wire was formerly made and drawn by main strength. It is said that the first wire making was at Esher, in Surrey, by J. Mommer and D. Demetrius. In 1662 a wire mill was set up near Richmond, and about the same time a saw mill was established near London, and both by Dutchmen. But it appears that in 1587 the governors of the wire works* petitioned the Queen for having the trade of

* Perhaps Godfrey Box, of Liege, was connected with these works, as he is said to have erected in 1590 the first mill in England for drawing wire.

iron wire and wool cards, on the ground that many poor were maintained in Bristol, Gloucester,* Hereford, Coventry, Worcester, &c.—that the wire was made better than the wire from foreign parts, and that it was taken to France and made into card wire and wool cards, and brought back and sold in England.—†(*Lansdown MSS., vol. 50, No. 22.*)

HATS.—The beaver or felt hats worn in the reign of Edward III., and for a long time afterwards, were made in Flanders. The Refugees in Norfolk introduced the manufacture of felts and thrummed hats into that county, and by a statute of 5 and 6 Edward VI that trade was confined to Norwich and all other corporate and market towns in the county.‡

In 1604 the felt-makers were incorporated as a company, by King James.

VEGETABLES, &c.—It is said that Queen Catherine, the wife of Henry VIII, when in want of a salad, was obliged to send to Holland for it, and for some years afterwards all species of culinary vegetables were imported from the continent, chiefly from Flanders. The first growth of cabbages in England, was from seeds or plants, obtained from Artois,—they were raised near Arbroath Castle, and the first produce was sent as a tribute worthy of Queen Elizabeth's table. Since then a very profitable trade has arisen by market gardening, at Battersea, Fulham, Bermondsey, Deptford, and other places adjacent to the Metropolis.

* Wire works are still existing at Tintern Abbey, where the descendants of Joseph Laban, one of the early workmen, are living. Similar works were also established at Whitebrook and Redbrook on the Wye.—*See Memoirs of Monmouthshire.*

† This importation was prohibited by the 13 and 14 Car. II. cap. 19, being “an act against importing of foreign wool cards, card wire, or iron wire.”

‡ “About that time we suffered a great herd of French tradesmen to come in, and particularly hat-makers, who brought with them the fashion of making of a slight, coarse, mean commodity, viz. felt hats, now called “Carolinas,” a very inferior article to beaver and demicasters, the former of which then sold at from 24s. to 48s. apiece.”—(*History of Trade, 1702.*)

Prior to 1685 the butchers of London, in disposing of bullock hides to the fellmongers, were accustomed to leave on, the tails. The French Refugees however bought them up, and introduced into use that nutritious dish called *ox tail soup*.

SAIL CLOTH.—Whether we are indebted to the French for our *sail cloth* may be questionable, but in a letter from S. Savil to Mr. Secretary Jenkins in 1681,—he mentions that M. Bonhorne, a Protestant linen draper of Paris, was about to emigrate with all his family to England, and says—

“This man will be also able to give you some lights into the method of bringing the manufacture of sail cloth in England.”*

CLOCKS.—M. Fromantil, a Dutch clockmaker, came over to England and made pendulum clocks, one of the first of which was presented to the Royal Society. Clocks called “Dutch clocks” are now to be found in almost every cottage in the kingdom.

DYEING.—Till 1608 the English were not skilled in dyeing and dressing of woollen goods, but sent them to Holland white, where they were dyed and sold again to the English. In 1608 Alderman Cockaine, on showing to the government the advantages to arise from cloths being dressed at home, obtained an exclusive patent to dress and dye cloths, and a proclamation against exporting white cloths; but he failed to dye so well or so cheap as the Dutch, and the trade again went abroad, where it remained until the introduction of the Bow dye in 1643. In that year a document in the Lansd. MSS.—(vol. 24, art. 66,) recites that Pero Vaz Devora was sent from the King of Portugal into England, to make trial of the working of a certain commodity named “aneel,” commonly called in English “blue

* In 1669 our importation into France only amounted to £171,000, while the French imports into England were upwards of a million, of which Lockram Dowlas and Canvas, alone, contributed £162,000.

ynde, which cometh out of East Yndias and by repute is made of the flower and first croppe and cut of an herbe growing there whereof woade is made, not before this tyme practiced uppon wull or clothe in Englande:" that Pero Vaz had shewed the undersigned dyers of London how to use the same, who have made "perfite and durable colour of blue, azure, and watchette according to the nature of good woade." The dyers then certify that 40s. in aneel yields as much colour as 50s. of woade, and makes more oryent colour;—that Pero Vaz was ready to shew its application to unwrought wool, if he were sent to places in the country where it is used. (27 April 1577.)

A letter from Mr. Waad to Sir William Cecil states that Peter du Croix offers to set up the feat of dyeing and dressing of cloths, after the manner of Flanders.—(*Lansd. MSS.*, vol. 9, 62.)

A Fleming named Kepler* established the first dye house for scarlet in England, at Bow, near London, on which account the colour was called at first "Bow dye."—(*Encyclopædia, Metr.* 6, f. 21.)

Bauer, a Fleming who came to England with his whole family in 1667, brought the art of dyeing woollen cloths to such perfection here, that it has ever since retained its reputation.

CALICO PRINTING.—Calico printing was introduced into England in the year 1690, by a Frenchman, who in all probability was a Refugee, and who established a small printing ground on the banks of the Thames at Richmond. A large manufactory was soon afterwards established at Bromley Hall in Essex, besides several others in the neighbourhood of London. About 1768 it was carried into Lancashire.

PINS.—By two documents in the British Museum, it appears that for many hundred years prior to the reign of Eliza-

* Evelyn calls him Dr. Keffler, and says that he married the daughter of y^e famous chymist Drebbell—inventor of the Bow-died scarlet.

beth, pins were imported into England, but the art of making them was afterwards learnt of the Netherlanders, and then the pinners and needle makers of London, petitioned that the importation might be restrained,* alleging that £40,000 worth were yearly brought into England. The Netherland merchants answered that the English could make good gross and stiff pins, but not so well the *fine*, used for linen and cambric, “and as yet be only half masters, and ought not so soon to exclude their teachers.”—(*Lansd. MSS. vol. 84. c. 152.*) The pinners reply that they can make fine pins, and by a new slight and invention, learnt of the strangers, two men would point more pins than 100 could formerly do, having only a file.†

TAPESTRY.—A manufactory for tapestry was set up at Mortlake in Surrey, in the reign of King James, who gave £2,000. towards the undertaking, and King Charles I. granted to Sir Francis Crane £2,000. annually for ten years, towards the maintenance of the work.‡

The 15th Car. II. cap. 15. is “an act for encouraging the manufactures of making linen cloth and tapestry;” it recites that large quantities of linen cloth and tapestry are daily imported, while the materials for making them were more plentiful in England,—it then grants to natives and foreigners the right to exercise the trade in any place, corporate or non-corporate, and any foreigner, after three years, may enjoy the privileges of natural born subjects.

CAMBRIC.—This fabric was originally made at Cambray, in France, and for many years England did not pay to France

* Fifth Elizabeth cap. 7. prohibits the importation,—29th Dec. 1564, admitted by proclamation.

† Until so late as the reign of Edward VI., and before pins became common and cheap, the substitutes were ribbons, loop holes, laces with points and tags, clasps, hooks and eyes, and skewers of brass, silver, and gold. The poor women in Wales used, up to a late period, the prickles of thorns curiously scraped, called *pin draen*.

‡ See ante p. 130

less than £200,000. per annum for this article. This induced England to encourage the manufacture of it here,* and so prevent so much wealth from leaving the kingdom. Several French Refugees settled in Edinburgh early in the 18th century, to establish the manufactures of Cambray, in that city.†

DRAINING AND WATERWORKS.—The employment of the Dutch and Walloons in draining various fens in England, has been already noticed, and that they established settlements at Thorney, Canvey Island, Sandtoft, &c. There was also in the reign of Elizabeth a proposal of Frederick Genefelli, an Italian, to drain the fens in the Isle of Oxney, Kent; and also a grant to Daniel Hongthsetter (“German born”) to employ means for draining mines.—(*Lansd. MSS.* 110.)

In 1582 was formed the plan, which ultimately gave rise to the London bridge waterworks. Stow says—‡

“This year Peter Moris, a Dutchman, but a free Denizen, having made an engine for that purpose, conveyed Thames water in pipes of lead over the steeple of St. Magnus Church, at the north end of London bridge, and so into diverse men’s houses in Thames Street, New Fish Street, and Grasse Street, up into the north west corner of Leadenhall, the highest ground of the Citie of London, where the waste of the first maine pipe ran first, this year 1582, on Christmasse eeven.” Another engine was erected afterwards (1594) at Broken Wharf, Queenhithe, invented by Bevis Bulmar, “a most ingenious gentleman.”||

Captain Thomas Savery, who in 1698 obtained a patent for a steam engine, and whose name stands very prominently in connexion with this most useful invention of modern times, was a French Refugee.

* See the 18th Geo. II. cap. 36.—21st Geo. II. cap. 26.—32nd Geo. II. cap. 32.—and 4th Geo. III. cap. 37.

† See letter at the London Walloon Church, signed Francois Bochar and Claude Paulin, (Edinburgh, 30th March 1732.)—requesting the form of church government.

‡ *Stow’s Annals*, p. 696.

|| *Stow’s Annals*, p. 769.

COINAGE.—The history of the coinage of the realm is not without some curious particulars relative to the Flemings, or *Easterlings*, from whom it is said was derived the name of our *sterling* money. These Flemings were brought here by Alderman Lodge at the beginning of the reign of Queen Elizabeth, and by her order, “for the refining of o’ base coignes.” Arthur Agade says he was

“Famylyarlye acqaynted with Alderman Lodge, and this he toulde me, that the mooste of them in meltinge, fell sycke to deathe wth the savoure, so as they were advised to drynke in a dead man’s skull for theyre recure: Whereupon he, wth others who had thoursyght of that worke, procured a warrant from the counsaile to take of the heades uppon London bridge* and made cuppes thereof, whereof they dranke and founde some reliefe, althoughe the mooste of them dyed.”†

SHIP BROKING, &c.—In the reign of Edward VI. two brokers, strangers, prepared all assurances and policies, within the City of London, in the *Italian* language, but one Richard Candelier petitioned for the making of policies in *English*, that “the assewrers may understande where unto they sub-scribe.”—(*Lansd. MSS. vol. 22, 19.*)

A writer in 1702 says that half the barbers and perriwig makers were strangers, and adds with reference to the inundation of foreigners, “that in a short time we may expect to have but little or no English blood left amongst us.”

PAPER.—The County of Kent has been long famed for its manufacture of paper. It was at Dartford in this County that paper was first made in England. It is said that prior to the revocation of the Edict of Nantes, the only kind of paper made in England, was the coarse and brown. The particulars of the establishment of the first paper mill are recorded in a

* It is well known that London bridge was the place where the heads of traitors and others were publicly exposed after their execution.

† British Museum, Faustina, E. v. 10, 52.

Poem, by Thomas Churchyard, a Poet of the 16th century, from which a few lines relating to the individual by whom the mill was set up, are added.

A description and playne discourse of paper, and the whole benefits that paper brings, with rehearsall, and setting forth in verse a paper myll built near Dартforth, by an high Germaine, called master Spill-man, jeweller to the Queene's Majyestie.

POEM, BY CHURCHYARD.

* * * * *

(Then) he that made for us a paper mill,
Is worthy well of love and worldes good will,
And though his name be *Spill*-man,* by degree,
Yet *Help*-man now, he shall be calde by mee.
Six hundred men are set at work by him,
That else might starve, or seek abroade their bread;
Who nowe live well, and go full brave and trim,
And who may boast *they* are with paper fed.

* An high Germaine he is, as may be proovde,
In Lyndoam Bodenze, borne and bred,
And for this mille, may heere be truly lovde,
And prayed too, for deep device of head.

In 1598 he obtained an exclusive grant from the Queen, "that he only and no other should buy lynnyn ragges, and make paper."—*Nicholls's Progresses of Queen Elizabeth*, vol. 2. p. 592.

The Registers

OF BAPTISMS, MARRIAGES, AND BURIALS, OF THE FRENCH*
AND OTHER PROTESTANT REFUGEES, &c.

By a commission of his late Majesty William the IV. dated the 13th September 1836, certain commissioners were appointed for enquiring into and collecting “any such registers or records of births or baptisms, deaths or burials, and marriages lawfully solemnized, as had been theretofore or were then kept in England and Wales, other than the parochial registers and the copies thereof deposited with the diocesan registrars.” This commission was continued on the accession of her present Majesty, and the commissioners accordingly collected nearly 7,000 registers, among which were the registers of nearly all the French Protestant churches, which have been noticed in these pages, together with the registers of the French, Dutch, and German chapels royal, &c., &c. They are all now deposited in the Rolls Yard, Chancery Lane, London, under the custody of the registrar general of births, deaths, and marriages, and by an act of the 3rd and 4th Victoria, cap. 92. they are made receivable in evidence in all courts of law, and all extracts sealed with the seal of the registrar general are authentic, without any affidavit of examination with the original record.

* The practice of the French church, of inserting the parentage of the parties baptized or married, with the maiden name of the mother, affords a most excellent means of tracing pedigrees, and makes these registers invaluable.

APPENDIX.

THE letters patent of King Edward VI., tested at Leigh, 24 July 1550, (*Rot. Pat. 4to. Reg. part 5,*) copied in Burnett's *Hist. of the Reformation*, vol. II., 202—Records.

Edwardus sextus Dei gratia Angliæ, Franciæ, Hiberniæ, Rex, Fidei Defensor, et in Terræ Ecclesiæ Anglicanæ et Hibernicæ, supremum sub Christo Caput, omnibus ad quos presentes literæ pre-
venerint salutem. Cum magnæ quædam et graves considerationes nos ad presens specialiter impulerunt, tum etiam cogitantes illud, quanto studio et charitate Christianos Principes in Sacrosanctum Dei Evangelium et Religionem Apostolicam ab ipso Christo inchoatam institutam et traditam, animatos et propensos esse conveniat, sine qua haud dubie politia et civile regnum nec consistere diu, neq; nomen suum tueri potest, nisi principes, cæteriq; præpotentes viri, quos deus ad Regnorum gubernacula sedere voluit id in primis operam dent, ut per totum reipub; Corpus, casta sinceraq; Religio diffundatur et Ecclesia in vere Christianis et Apostolicis opiniobus et ritibus instituta, atq; adulta per sanctos ac carni et mundo mortuos ministros conservetur: pro eo quod Christiani Principis officium statuimus, inter alias suas gravissimas de Regno suo bene splendideq; administrando cogitationes, etiam Religionis et Religionis causa calamitate fractis et afflictis exulibus consulere. SCIATIS quod non solum præmissa contemplantes et Ecclesiam a Papatus Tyrannide per nos vindicatam in pristina libertate conservare cupientes: verum etiam exulum ac peregrinorum conditionem miserantes qui jam bonis temporibus in Regno nostro Angliæ commorati sunt voluntario exilio, Religionis et Ecclesiæ causa mulctati: quia hos-

pites et externos homines propter Christi Evangelium ex patria sua profligatos et ejectos et in Regnum nostrum profugos, praesidiis ad vitam degendam necessariis in Regno nostro egere, non dignum esse neq; Christiano homine, neq; principis magnificentia duximus, cujus liberalitas nullo modo in tali rerum statu restricta, clausave esse debet.

Ac quoniam multi Germanæ nationis homines, ac alii peregrini qui confluerunt, et in dies singulos confluunt in regnum nostrum Angliæ, ex Germania et aliis remotioribus partibus, in quibus Papatus dominatur, Evangelii libertas labefactari et premi cœpta est, non habent certam sedem et locum in regno nostro ubi conventus suos celebrare valeant, ubi inter suæ gentis et moderni idiomatis homines religionis negotia et res Ecclesiasticas pro Patriæ ritu et more intelligenter obire et tractare possint: ideo de gratia nostra speciali, ac ex certa scientia et mero motu nostris, nec non de avisamento Concilii nostri volumus, concedimus et ordinamus quod de cætero fit et erit unum Templum, sive sacra ædes in Civitate nostra Londinensi, quod vel quæ vocabitur templum Domini Jesu, ubi Congregatio et conventus Germanorum et aliorum peregrinorum fieri et celebrari possit, ea intentione et proposito, ut a Ministris Ecclesiæ Germanorum aliorumq; peregrinorum Sacrosancti Evangelii incorrupta interpretatio, Sacramentorum juxta Verbum Dei et Apostolicam observationem administratio fiat. Ac Templum illud, sive Sacram ædem illam de uno Superintendente et quatuor verbi ministris erigimus, creamus, ordinamus et fundamus per præsentes. Et quod idem Superintendens et ministri in re et nomine sint et erunt unum Corpus corporatum et politicum, de se per nomen Superintendentis et Ministrorum Ecclesiæ Germanorum et aliorum peregrinorum ex fundatione regis Edwardi Sexti in Civitate Londinensi per præsentes incorporamus: ac corpus corporatum et politicum per idem nomen realiter et ad plenum creamus, erigimus, ordinamus, facimus et constituimus per præsentes: et quod successionem habeant.

Et ulterius de gratia nostra speciali, ac ex certa scientia et mero motu nostris, necnon de avisamento Concilii nostri dedimus et concessimus, ac per præsentes damus et concedimus præfato Superintendenti et Ministris Ecclesiæ Germanorum et aliorum peregrinorum in Civitate Londinensi, totum illud templum sive Ecclesiam nuperfratrum Augustinensium in Civitate nostra Londinensi, ac totam terram,

fundum et solum Ecclesiae praedictae, exceptis toto choro dictae Ecclesiae, terris fundo et solo ejusdem habendum et gaudendum, dictum Templum sive Ecclesiam ac caetera praemissa, exceptis pre-exceptis, praefatis Superintendenti et Ministris et Successoribus suis, tenendum de nobis, haeredibus et Successoribus nostris in puram et liberam elyemosinam.

Damus ulterius de avisamento praedicto, ac ex certa scientia et mero motu nostris praedictis per praesentes concedimus, praefatis Superintendenti et Ministris et Successoribus suis plenam facultatem, potestatem et auctoritatem ampliandi et majorem faciendi numerum ministrorum et nominandi et appunctuandi de tempore in tempus tales et hujusmodi subministros ad serviendum in Templo praedicto quales praefatis Superintendenti et Ministris necessarium visum fuerit. Et quidem haec omnia beneplacitum regium.

Volumus praeterea, quod Joannes a Lasco, natione Polonus, homo propter integritatem et innocentiam vitae, ac morum et singularem eruditionem valde caelebris, sit primus et modernus Superintendens dictae Ecclesiae, et quod Gualterus Deloenus, Martinus Flandrus, Franciscus Riverius, Richardus Gallus, sint quatuor primi et moderni ministri. Damus praeterea et concedimus praefatis Superintendenti et Ministris et Successoribus suis facultatem auctoritatem et licentiam post mortem vel vacationem alicujus Ministri praedictorum, de tempore in tempus, elegendi, nominandi et surrogandi alium, personam habilem et idoneam in locum suum; ita tamen quod persona sic nominatus et electus praesentatur et sistatur coram nobis, haeredibus vel successoribus nostris et per nos haeredes vel successores nostros instituatur in Ministerium praedictum.

Damus etiam et concedimus praefatis Superintendenti Ministris et Successoribus suis facultatem auctoritatem et licentiam post mortem vel vacationem Superintendentis de tempore in tempus eligendi nominandi et surrogandi alium, personam doctam et gravem in locum suum; ita tamen quod persona sic nominatus et electus praesentatur et sistatur coram nobis, haeredibus vel successoribus nostris et per nos haeredes vel successores nostros instituatur in Officium Superintendentis praedictum.

Mandamus et firmiter injungendum praecipimus, tam Majori, Vicecomitibus et Aldermanis Civitatis Nostrae Londinensis et successoribus suis, cum omnibus aliis Archiepiscopis Episcopis, Justiciariis,

Officiariis et Ministris nostris quibuscunque, quod permittant præfatis Superintendenti et Ministris, et sua, suos libere et quiete frui, gaudere, uti, et exercere ritus et ceremonias suas proprias et Disciplinam Ecclesiasticam propriam et peculiarem, non obstante quod non conveniant cum ritibus et Caeremoniis in Regno nostro usitatis, absq; impetitione perturbatione, aut inquietatione eorum, vel eorum alicujus, aliquo statuto, actu, proclamatione, injunctione, restrictione, seu usu, in contrarium inde antehac habitis, factis, editis, seu promulgatis, in contrarium non obstantibus. Eo quod expressa mentio de vero valore annuo, aut de certitudine præmissorum, sive eorum alicujus, aut de aliis donis sive concessionibus per nos præfatis Superintendenti Ministris et Successoribus suis ante hæc tempora factis, in præsentibus minime facta existit, aut aliquo statuto, actu, ordinatione, provisione, sive restrictione, inde in contrarium factis, editis, ordinatis, seu provis, aut aliqua alia re, causa vel materia quacunq; in aliquo non obstante. In cujus rei testimonium has literas nostras fieri facimus Patentes. Teste meipso apud Leighes, vicessimo quarto die Julii, Anno Regni nostri quarto, per Breve de privato Sigillo et de datis prædicta Autoritate Parlamenti.

R. SOUTHWELL.

Un Harrys.



SEAL OF THE LONDON DUTCH CHURCH.

“A true copy of the letters patents, granted by his Majesty to the French ministers, &c., lately come hither for shelter and protection.” (1689.)

JAMES the second by the grace of God King of England, Scotland, France, and Ireland, defender of the faith, &c. To all to whom these presents shall come, greeting. WHEREAS it hath been represented to us by the humble petition of Benjamin Daillon, John Lewis Malide, Samuel Mettayer, Simon Canole, Henry Gervais, Timothy Baignoux, Charles Peter Sonchet, William Bardon, John Forent, and Bartholomew Balaguier, being all of them French ministers, making profession of the Protestant religion, that they, together with a great number of French Protestants of their communion, are fled for shelter into this our realm of England, and are now in and about our city of London and the suburbs thereof, of the truth whereof we are fully satisfied. And it hath been also represented to us that the aforesaid ministers cannot perform the office of their ministry to such comfort and edification of those of the French Protestants which now do reside and daily come to reside in our said city of London and the suburbs thereof, as they much desire to do; in regard a number of people being French Protestants, daily come out of their own country, amongst whom are many that were under the immediate care and charge of the said ministers where they lived and resided in France, and for that they are here destitute of, and want places for their assemblies in, and for matter of religious worship, and matters thereto relating, and because these places now used for the worship of God by those of the French nation, professing the Protestant religion, are not sufficient to contain those of their communion. And those French Protestants that lately have and daily do come over into this our realm of England, and do resort to our said city of London and the suburbs thereof: whereby many families and their descendants are not able to find that comfort and edification which they came to seek for in this our kingdom, and many others may be discouraged from putting themselves under our royal protection. And the aforesaid ministers having humbly besought us that out of our royal grace towards strangers, we would please to grant them leave to exercise their ministry according to the manner as they did in France, conformable to the confession of faith of their churches and liturgy and

discipline used amongst them, to the end that they may teach their people the fear of God, the honour and allegiance which is due to us in a christian and well ordered conversation : beseeching us likewise that for this end we would give them leave to build one or more church or churches, place or places of religious meeting or assembling within our city of London or suburbs of the same, wherein they may perform the said functions, and keep their consistories for the maintaining the order amongst them, and that in the mean time, till they can build such church or churches, place or places for religious meeting or assembling—they may be permitted to hire such place or places as they can find convenient for the use aforesaid, and after decease or other failure, of any of the aforesaid ministers, they may have leave to fill up their number of ten ministers, that themselves and their successors may acknowledge our royal bounty and continue to pray for the prosperity of us and our kingdoms ; which humble petition of the French ministers, we, of our royal bounty have granted, and do hereby grant : Now know ye therefore that for the more and greater ease, comfort, and encouragement of the said French ministers and of those French Protestants that already have fled, or hereafter shall flee for shelter and protection to this our kingdom of England, and for the better enabling the said French ministers and their successors to perform and exercise their ministerial office and functions, to and amongst their people, according as above desired. We of our special grace, certain knowledge, and meer motion, have willed, ordained, constituted, and granted, and by these presents for us and our heirs and successors, do will, ordain, constitute, and grant that the aforesaid French ministers, that is to say the said Benjamin de Daillon, John Lewis Malide, Samuel Mettayer, Simon Canole, Henry Gervais, Timothy Baignoux, Charles Peter Sonchet, William Bardon, John Forent, and Bartholomew Balaguier, and their successors, ministers of the said French congregation of Protestants strangers from time to time, for ever hereafter be, and shall be, one *body, politick and corporate* of themselves in deed and name, by the name of *the French ministers of the French congregation of Protestant strangers, in or about our city of London and suburbs thereof, of the foundation of King James the second*, and we do by these presents incorporate them by the name before said, and really and fully create, erect, ordain, make, and constitute them a body, corporate

and politick, and that they have a perpetual succession, and shall and may exercise the functions of their ministry according to their manner used in France, conformable to their confession of faith, liturgy, and discipline, by themselves, heretofore in their country used and exercised; and further, we of our special grace, certain knowledge, and meer motion, have given and granted, and by these presents for us, our heirs, and successors, do give and grant unto the said French ministers, Protestants, strangers, and their successors—special licence and free and lawful power and authority to have, purchase, and possess for them and for their successors for ever, and for any term of years, life or lives, any land or ground whereupon to build one or more church or churches, place or places of worship, within this our city of London or suburbs thereof, wherein they may exercise their said functions and keep their consistories for the maintaining of order and the reforming of abuses, and that in the mean time it shall and may be lawful for them to hire such place or places as they shall judge convenient for the purposes aforesaid, the statute of Mortmain or any other statute and ordinance or provision heretofore had, made, set forth, ordained, or provided, or any other matter, cause, or thing whatsoever, to the contrary, in any wise notwithstanding. And further we have given and granted and by these presents we do give and grant unto all and every, the subject or subjects, whatsoever of us, our heirs, and successors—special licence and free and lawful power and authority that he, they, or any of them, shall and may give, grant, sell, or demise unto the said French ministers, strangers, and their successors for ever or for any term of years, life or lives any land or ground whereon to build one or more church or churches, place or places of worship within our city of London or suburbs of the same: and we do hereby for us our heirs and successors, will and grant to the said French Ministers, Protestants, strangers, and their successors, that they the said French ministers, Protestants, strangers, and successors, shall, and may from time to time, for ever hereafter when and so often as any of the ministers of the said congregation shall happen to die or to remove from London aforesaid, and the suburbs thereof, or be removed from his office or offices, function or functions for any just or reasonable cause, according to the discipline heretofore used by the said French ministers in France, nominate, elect, choose, and establish, and we do hereby for us, our

heirs, and successors, give and grant unto the said French ministers, Protestants, strangers, and their successors, full power and authority to nominate, elect, choose, and establish some other person or persons in the room and rooms, place and places, of such of the said ministers, for the time being of the said congregation, as shall happen to die or remove, or be removed as aforesaid, to succeed them in the office or offices of minister or ministers of the said congregation, which person or persons, so from time to time, for ever hereafter to be chosen shall and may enjoy all and singular the powers, privileges, and immunities, by these presents granted or intended to be granted. And lastly, we require and command the Lord Mayor of our city of London, and the Aldermen, Sheriffs, and Justices of Peace there, and the Justices of Peace of our counties of Middlesex, and Surrey, and also all archbishops, bishops, and others, our officers and ministers, whatsoever, both ecclesiastical and civil, whom it may concern, that they do permit the aforesaid ministers and their successors, quietly and peaceably to enjoy the effects of this our royal bounty, that so they may exercise their ministry amongst their own people, according to their own customs, ceremonies, and discipline, without let or disturbance, notwithstanding they are not conformable to the customs, ceremonies, rites, and discipline of the Church of England, or any act, statute, proclamation, injunction, restriction, caution, ordinance, constitution, usage, or other matter, cause, or thing whatsoever, to the contrary in any wise notwithstanding. In witness whereof we have caused these our letters to be made patents. Witness ourself at Westminster, the 4th day of September, in the 4th year of our reign.

By Writ of Privy Seal, Piggott,

Profine in hanaperio, £6. 13s. 4d.

Cum Magno Angliæ Sigillo

Jeffrays, C.

Pardonatur, Jeffrays, C.

CANTERBURY.

A paper why those of the strangers' congregation in the parish of Holy Cross, be not charged for the English poor.—(*Circa, 1579.*)

Imprimis.—The proscription of time.

Because we are charged with our own poor, which are many in number, the charge of which is £30 monthly.

Besides once a year clothing our poor.

Last year by means of the plague we spent £50 a month.

We are also charged with divers strangers, passing to and fro, from beyond sea.

That this is a poor time, by reason of the plague in London, not being able to sell our merchandize.

Many English failing in London, one is Mr. Thomas Mereton, by whom the congregation is like to lose £1500.

Besides we are more extraordinary sessed than the English, for the King's ships, for the reparation of the church, for the musters.

That in our parish are twenty-five householders, strangers, with fifty children, who are a charge to *us*, and if they were gone, poor English would dwell there.

We put a hundred and fifty poore English to worke, as followeth—

The names of the spinners of the parish of Holy Crosse :—"Goudy Fid, Anne Balcock, Goudy Apsley," (and thirty others;) to each one of them as much wages as the others : some have 4s. a weeke.

The articles granted to the French strangers by the mayor and aldermen of Canterbury were as follow.—(*Somner's Canterbury, appx. xxxi.*)

Dignissimis Dominis Domino maiori et fratribus Consiliariis urbis Cantuariensis Salutem,

Supplicant humilimé extranii vestra libertate admissi in ista urbe Cantuariensi quat' velitis sequentes articulos illis concedere.

Prior Articulus.

Quia religionis amore (quam libera conscientia tenere percipiunt) patriam et propria bona reliquerunt, orant sibi liberum exercitium suæ religionis permitti in hac urbe, quod ut fiat commodius sibi

assignari templum et locum in quo poterint sepelire mortuos suos.

Secundus Articulus.

Et ne sub eorum umbra et titulo religionis profani et male morati homines sese in hanc urbem intronittant per quos tota societas male audiret apud cives vestros; supplicant nemini liberam mansionem in hac urbe permitti nisi prius suæ probitatis sufficiens testimonium nobis dederit.

Tertius Articulus.

Et ne inventus ineulta maneat, requirant permissionem dari præceptorum quem secum adduxerunt instruendi Juvenes, tum eos quos secum adduxerunt, tum eos qui volunt linguam Gallicam discere.

Quartus Articulus.

Artes ad quas exercendas sunt vocati et in quibus laborare cupit tota societas sub vestro favore et protectione sunt Florence, Serges, Bombasine, D of Ascot Serges &c., of Orleance, Frotz, Silkwever, Mouquade, Mauntes, Bages &c. Stofe Mouquades.

Nomina Supplicantium sunt

Hector Hamon, Minister verbi Dei. Vincentius Primont Institutor Juventutis. Egidius Cousin Magister operum et conductor totius congregationis in opera.

Mishel Cousin.

Jacobus Querin.

Petrus du Bose

Johannes de la Forterye.

Noel Lestenc.

Nicolaus Dubuisson.

Antonius du Verdier.

Phillippus de Miez.

Robertus Javelin.

Johannes le Pelu.

Petrus Desportes.

Jacobus Boudet.

Tres Viduæ.

A coppye of the articles of agreement by the mayor and the magistrates of Canterbury with the strangers coming over for Refuge, under their protection.—15 (*Drij.*) 1574.

1. In primis, they shall have full and free exercise of their religion, as all other congregations of this realme have, with competent church for their assemblies.

2. Secondly, they shall have suer dwelling, without being constrained to depart, without the only commandment of Her Majesty or of her council, and may hyer houses for such tearme as they shall think fit.

3. Thirdly, they shall have liberty to mark bayes, stamels, and cloath, after the Flanders fashion, with a sufficient house to keepe them to viewe them and to seale them, and also to die them of all collers, also to by such woole as shall bee fit for their occupation in the cuntery and other places of the realme, and also to by and sell, one to another, stufes belonging to their sayd trades, with like liberty as those of Sandwidge. Provided that they shall not make cloath or kersies, such as the English doe make at this present.

4. Item, that they may make all sortes of leases and buttons, as well of silke as jarsey, and also all sorts of works as may be wrought with the sheckell, as well with lowe sleyes as with high sleyes, as ocaion shall be offered, and likewise to sell, one to another, the stuffs thereunto belongenge.

5. Item, that they may sell all sort of merchandizes, made by them to sell, in gross and not by retaile,—also they may transporte them out of the realme, paienge the dueties, as others doe.

6. Item, that they may have a post with horse or waggons to carry and recarry their wares, as well to London as elsewheare, for to sell theare or cause them to be sould, without interruption by the waie or other the said places.

7. Item, that they maie have a place among themselves to receave and lodge the poore strangers passing and travellinge w^{ch} have not meanes to resort unto the inns.

To the foregoing articles Mr. Bunce in his printed minutes adds the following,—

That they should not be further taxed than the English inhabiting within the city, by any imposition.

That they should have some among them to bake the bread of those that had no means, or could not do it themselves.

That they should have some among them to make their cloaths and amend sheir shoes.

That they should have others to make all such things as belonged and appertained to their trades, as carpenters, tanners, joiners, and lockers.

That they should have one to bake and dress their meats, and to sell them to the strangers that should have need thereof.

That they should have persons among them authorized by the

magistrates for to watch and have oversight of the poor widows and orphans, and other disorders and controversies that might happen, to the end that the magistrate might not be troubled in those affairs.*

That all the aforesaid articles should be ratified by the magistrate under the seal of the city.

And that if at any time to come, any thing should be wanting unto them they should be aided and succoured by the magistrate, as far as right and equity should extend.

These articles originally written in the Dutch language and translated into English, were signed by the mayor, Mr. Alderman Alcocke, and John Boys, Esq. on the part of the citizens.

A list of 33 French ministers in London who signed a letter dated 2nd August 1690, with the places in France from which they came, is to be found in Zion College Library, S. 6, 29.

“The names of those which are of the Italian church being borne in Flanders and other places under the domynyon of the King of Spaine” are to be found in the Lansdown MSS. X. No. 61.

The names of all (and singular) Frenchmen, Flemyngs, and Wallounes, within her Ma^{ties} town of Rie, taken before John Sharpe Maior of the said, Edward Middleton, May^r of her Ma^{ties} town of Winchelsey, and Thomas Wilford, Esquier, Captⁿ of her castil of the camber in the towne-hall of Rie aforesaid, the xxviiijth daie of Marche, in the eleventh yere of her Highness reign, A^o D^m 1569. — *Cottonian MSS.*, *Galba*, C. 3. p. 258.

MINISTERS.

Mons^r. St. Parole of Depe.
 Mons^r. Hector Harmon of Bacavile
 Mons^r. Jacob Caref of Ponteau
 Mons^r. Nic^s Tellier of Rue
 Mons^r. Tousainth of Paure

* This was no doubt the authority under which *Les Hommes Politiques* were appointed.

OF ROAN,

Mons' Denvermeall, Mons' Delaplace, Nic Dansye, William Synchon, Anthoine Delhayes, John Torsie.—Then follow the names of 72 persons.

This return (obtained by a nightly search) was accompanied by a letter from the mayor of Rye, stating among other things that

“ there is no continuallye dwellinge here in Rie above the number of fyftie men, beside ther wives and children, and they verie quietlie and orderlie use themselves.”



SEAL OF THE FRENCH HOSPITAL.

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